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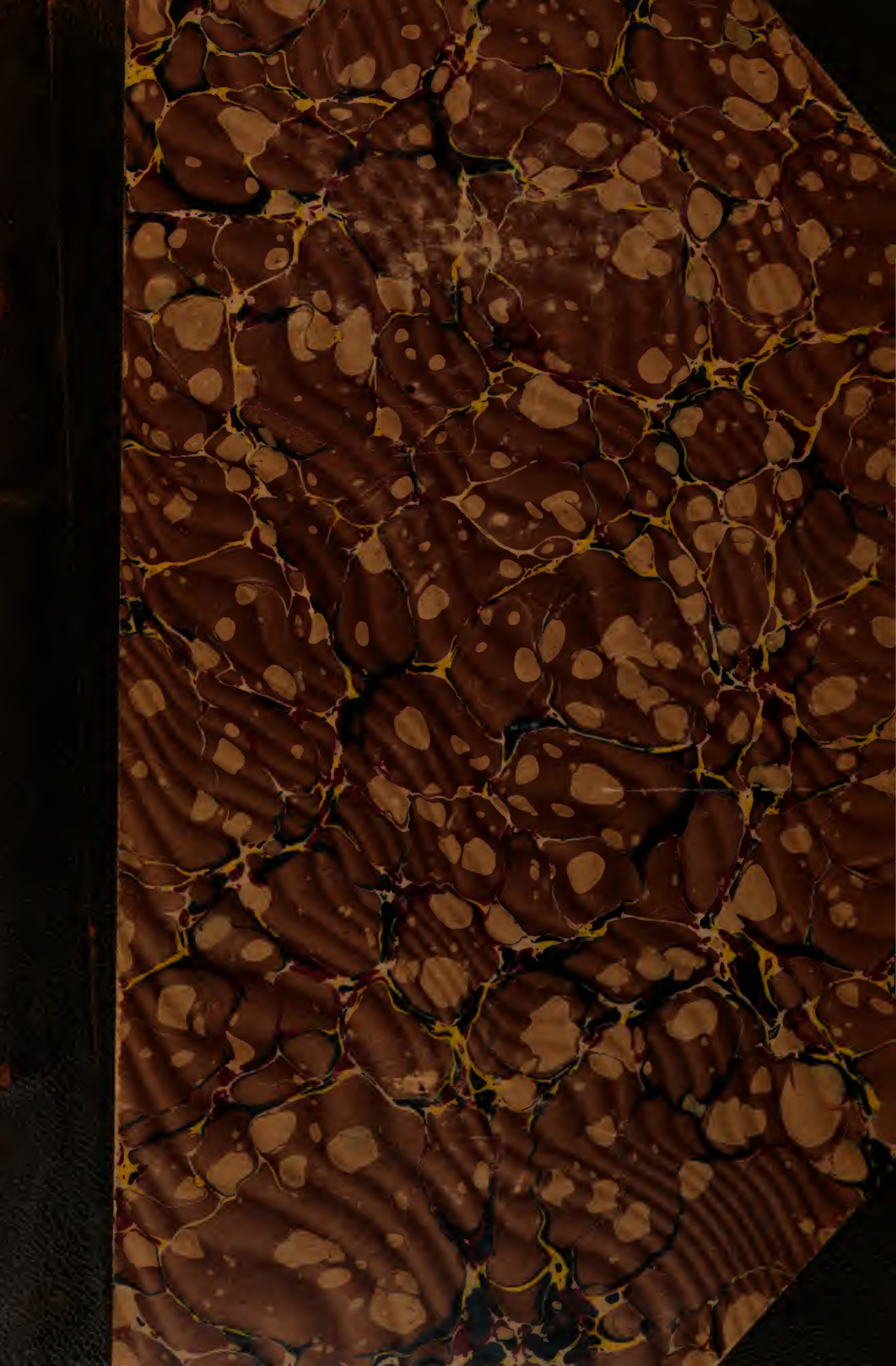
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**Volume Eight**

**Number One**

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# JOURNAL OF HISTORY

**JANUARY, 1915**

**"Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."**

**HEMAN C. SMITH, EDITOR**

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**Joseph Smith—Biography of Alexander H. Smith—Progenitors of Joseph Smith—Biography of Joseph F. Burton—Autobiography of Charles Derry—Presidents of Seventy—History of Seventy—Current Events.**

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JOSEPH AND ALEXANDER SMITH.

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## PRESIDENT JOSEPH SMITH

Joseph Smith was born November 6, 1832, at Kirtland, Ohio. He was the son of Joseph and Emma Hale Smith.

His father was born at Sharon, Vermont, December 23, 1805, he was the son of Joseph and Lucy Mack Smith. This Joseph Smith, the grandfather of President Smith, was born at Topsfield, Massachusetts, July 12, 1771, and was the son of Asael and Mary Duty Smith.

Asael was born March 1, 1744, at Topsfield, Massachusetts, and was the son of Samuel and Priscilla Gould Smith.

Samuel was born in Topsfield, Massachusetts, January 26, 1714, and was the son of Samuel and Rebecca Curtis Smith.

Samuel Smith the elder was born in Essex County, Massachusetts, January 26, 1666. He was the son of Robert and Mary French Smith. Robert came from England in 1638. President Smith was therefore descended from a long line of honorable and respectable ancestry as the Smiths, Frenches, Curtises, Goulds, Dutys, and Macks were all of the most respectable families of New England pioneers; while the Hales were among the leading families of Pennsylvania and were of Jewish extraction. These families were all highly respected in the places of their ancestral homes, and no suspicion attached to the reputation of any of them until the religious movement with which the Smiths were prominently connected began in western New York; when unsavory stories were circulated by those opposed to their religious views. Through a long and active life President Smith has maintained the good name of his ancestors.

When in his sixth year his parents moved from Kirtland, Ohio, to Missouri, settling at Far West, in Caldwell County. From this place, as a result of religious persecution, his mother

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and her children were, in 1839, driven from the State while his father and colleagues were confined in a dungeon at Liberty, Missouri. He, with his adopted sister Julia and his brother Frederick, crossed the ice of the Mississippi River clinging to his mother's dress while she carried in her arms his infant brother Alexander. The family settled during this same year at Commerce, (now Nauvoo) Illinois, where he grew to manhood. At the age of eight years he was baptized by his father, and on several occasions was designated by the Spirit through his father to be his successor. His father and his father's brother Hyrum were slain by a mob of fanatics and knaves at Carthage, Illinois, June 27, 1844.

When many of the church under the leadership of Brigham Young moved westward in 1846, his mother with her children refused to go and denounced polygamy and its kindred evils. Joseph Smith and his brothers continued to be uncompromising opponents of these evils during life. On April 6, 1860, he was ordained to the office of president of the high priesthood, at Amboy, Illinois, under the hands of Zenos H. Gurley, William W. Blair, and Samuel Powers of the Quorum of Twelve and William Marks of the high priests. By virtue of this ordination he became president of the church and at each General Conference since he has been sustained as such without a dissenting voice.

He was married in 1855 to Miss Emma Griswold, by whom several children were born to him, three of whom were reared to womanhood, viz, Mrs. Emma J. McCallum of Independence, Missouri, Mrs. Carrie L. Weld, of Lamoni, Iowa, and Mrs. Zaide V. Salyards, now deceased.

His first wife died in 1869, and he subsequently married Miss Bertha Madison by whom there were borne him several children, five of whom survive him, viz, Frederick M., Israel A.,

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Hale W., and Mrs. Audentia Anderson of Independence, Missouri, and Mrs. Lucy Y. Lysinger of Lamoni, Iowa.

His second wife died in 1896, and he subsequently married Miss Ada Clark, by whom he had three sons who are yet single and reside with their mother, viz, Richard Clarke, William Wallace, and Reginald Archer.

His residence was in Nauvoo, Illinois, until 1865, when he removed to Plano, Illinois, where he became editor of the church official organ, *The Saints' Herald*, which position he retained until his death. In 1881 he removed to Lamoni, Iowa, where he was the most prominent citizen of the place until 1906, when he removed to Independence, Missouri, where he resided until his death, which occurred December 10, 1914.

The funeral service was from the Saints' church at Independence, Missouri, December 13, 1914, Elder Joseph Luff preaching the sermon. Elder George Harrington had charge of the service and Bishop Edmund L. Kelley offered the prayer. Gomer T. Griffiths and John W. Rushton of the Quorum of Twelve, Bishop Edmund L. Kelley and Edwin A. Blakeslee, and Joseph A. Tanner and Thomas W. Chatburn of the high priests were pallbearers. The interment was in Mound Grove Cemetery, one mile north of Independence, Missouri, where the closing prayer was offered by Elder John W. Rushton.

All his living children, also Frederick A., Vida E., Joseph G., Arthur M., children of his brother Alexander, and Elbert A., son of his brother David and most of their families with other relatives were in attendance at his bedside during his last illness.

It would be too much to say that President Joseph Smith was a perfect man, but it would not be too much to say that any man desirous of approaching perfection could find in the character of Joseph Smith very much to emulate. His ability as a

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leader among men is expressed by his life work. Coming to the presidency in 1860, he faced a situation that no other man has ever been called upon to face.

The cause he espoused, as leader, had been disgraced by the evil conduct of those who had professed adherence thereto. In consequence of this the evils which had been attributed to his honored father were everywhere prominent in the public mind, and were supposed to attach to the whole body, while the virtues of his life were ignored or forgotten, and the great masses of the people both among professed Latter Day Saints, and their opponents were willing to have it so.

With but a handful of faithful colleagues he entered into the arena and with charity for all and malice toward none he rescued the fair name of the church from unjust censure and brought to light and into prominence, the great elevating and saving truth taught by the early representatives of the church and as a consequence has made the church honorable among honorable men. We would not attribute to him all the credit for this great work, for never was man surrounded by nobler or truer men than that little band, including his two brothers Alexander and David, who though few in number rallied to his support. But through all this more than half a century of conflict he was the accepted leader, and few indeed have been the number who once having established confidence in him ever lost it.

As a revelator his work was not conspicuous so far as revealing important truth was concerned. The work he was inspired to do seemed rather to be the organizing of the forces to establish and defend the truth of the angel message revealed through his predecessor.

Though to his close associates and colleagues his greatness as a spiritual leader was very apparent and admirable; it was

as a *man* that he appeared to greatest advantage before the world. Though always in the limelight, and closely watched by friend and foe, not even a breath of suspicion ever attached to his moral record. Honest, truthful, courageous, virtuous, charitable and true, he commanded the love and esteem of all who knew him, and those who knew him best loved him most.

As a man among men he moved in a humble, unostentatious manner with as much consideration for the poor and lowly as for those of more exalted station. Though uncompromising in his fight against evil he honored, respected, and trusted those who honestly differed from him in opinion.

No man could associate with President Joseph Smith without being better, purer, and nobler for the association. Many hearts have been deeply touched by the transition of his noble spirit to the realms of delight to receive from the hand of God himself a recompense for a life work honestly performed, and many a coworker feels to-day that his equipment for life's struggle is lacking because the presence of President Joseph Smith has been removed, but his noble example and his triumphant success inspires them with trust in the sustaining hand of God in whom he trusted. The importance and magnitude of his work will grow with time, and of him it will yet be said as of Abel of old: "He being dead yet speaketh." Future historians will yet write of him as one of the great men of the age.

## BIOGRAPHY OF ALEXANDER H. SMITH

BY VIDA E. SMITH

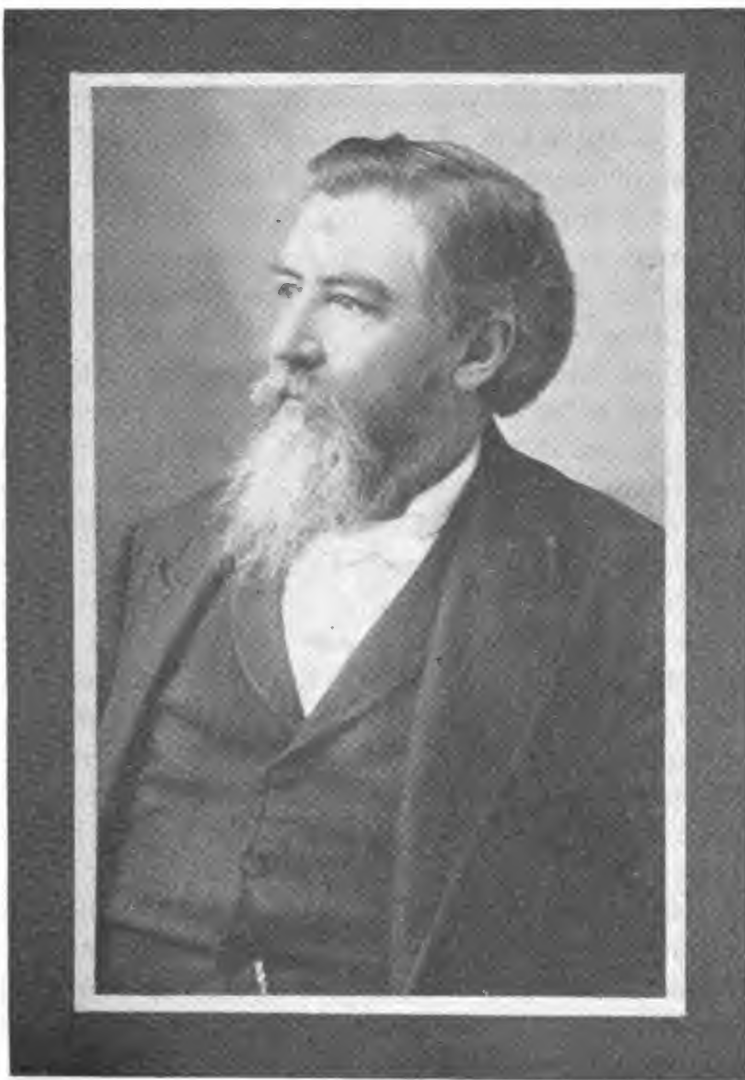
(Continued from volume 7, page 322.)

Were a star quenched on high,  
For ages would its light,  
Still traveling downward from the sky  
Shine on our mortal sight.  
So when a great man dies  
For years beyond our ken  
The light he leaves behind him lies,  
Upon the paths of men.—Henry W. Longfellow.

The size of a man is measured by the spirit of the man. Nowhere is this so fully expressed as in his treatment and address of and to his home people. And as the *inside* life is the life that lives, where can it be found so clearly portrayed as in his family letters? What is written about a man can never depict their true character like what is written *by* the man. Hence I turn from his written word as from a witness for whom I have no shame and as one turns an hourglass awaiting the fulfillment of an irrevocable decree I take the pen and approach the final chapter.

Hesitatingly I approach the last decade of father's life, wholly unworthy have I felt of this task of his life's story from the start, and now when the crowning years of his pilgrimage crowd into view words seem empty and their mission a failure.

Midst the joys graciously blessing his home coming was also the sorrow for Brother Don, the second son, stricken with cancer, and prayer nor science could stay the foe. While one may bow to the stroke of death, the inevitable for all men, there is no parent heart that can stand unflinching before death's blow on a beloved child, and the agony of those slow months of torture to parent and kindred were bitter with the



ALEXANDER H. SMITH.

infusions of tormenting, unceasing pain for a soul held dear. At last the faithful, unwavering, undeviating attentions and care of the courageous young wife were needed no more and from Rose Hill she came back with her six beautiful little children to the bedside of the prostrated mother, and the loving arms of her husband's father. How she has battled her way into the troubled future facing her then, is a story worthy the noblest pen, for Zenetta Pearsoll, the girl my brother married, has proven herself worthy the unbounded love and esteem given her by the whole family, and justly won the respect and confidence of the community that have been eager to help her to "breast the waves" and keep her children together. It was in late summer that father stood by the open grave of his son, the first time he had been with the dead of his household. But a few sunny weeks before this, when the clematis was in its glory and asters purple with autumn shadows, Uncle David's son and family and the sweet-faced woman who had waited true through the years of her youth, for another day to dawn, had come home to Lamoni one starry morning bringing through the night gloom the body of father's youngest brother, David. That scene was one unique in life's common phases. The meeting of the kindred in the Brick Church that sunny autumn morning to come beside the form beloved in life and family story. The wife and son and family and brothers and their families, some of whom recalled sweet and tender incidents of his life where it touched theirs, gathered there. Gazing down upon the face that looked strangely unfamiliar with the beautiful blue eyes closed and the lips unsmiling, the brown-eyed little wife saw for the first time in long, long years the features that her heart had held sacred and in hope against the floods of time and bitter disappointments. She turned from it to the man by her side, her boy and his, and transferred her hope to another land more sure

and not less comforting in its promise. So it was that on the southwestern slope of Rose Hill Cemetery father had stood beside another open grave and from it he turned to reminiscences of the past as from that other he now turned with broken and shattered dreams of the future for his son, Don A.



DAVID H. SMITH.

The immediate family circle narrowed about father and mother very swiftly, the third son, Joseph George, married Miss Nellie Daudlin, the pretty daughter of Mrs. Alice Cox of Wilbur, Nebraska, having met her at Graceland when they were both students there, and one sweet June night the youngest son, Arthur M., was wedded to Miss Stella Danielson the fair-haired, sweet mannered daughter of Martin Danielson, of Lamoni. Father at last agreed to perform this marriage ceremony for one of his children and came near making it a

time of sadness by his own tears and broken language. Heretofore no one of us had prevailed upon him to perform this sacred task. I recall yet the breaking voice and tear-wet eyes when he blessed my baby girl, Elizabeth. So quickly touched were the chords of love and tenderness in his big, finely-attuned soul, that these ministries to his own broke on the deepest fountains of his heart in surges of emotion that were hard to control. Although he was a man who maintained great dignity in word and manner in all his official acts, however private or public they might be, it was often by the supreme effort of his masterful will. Moving with a dignified and ennobled consciousness of his own place in life's forces, he went forth east and west, north or south laying his hand in blessing and giving words of comfort and cheer although with each year, contrary to the ordinary course of life, instead of using more words, he talked less. There was nothing of the garrulous in him. Things that years before would have been met with a torrent of impetuous, ringing words in scathing denunciation were often dismissed with a quick shake of the head, not that he *feared*, but that he *controlled* his spirit and the spirit was all there, vigorous, vital, intense, as an occasional flash indicated. It was that impetuous, uncompromising, unhesitating advance on their bulwarks that moved the Utah people to brand him in their reports so malignantly that their favorite historian's account of him is still rolled over their tongue as a sweet morsel.

The gentle but as undeviating and plainly spoken words of his sweet-voiced brother made him a sharer in their contumely. If, as Bancroft is credited with saying, these men were not "shrewd enough to contend with their opponents, and not violent enough to arouse the populace," what need had they to deny them their tabernacle and if possible their city. The authority for that charge does not rest with the historian so

sparingly quoted from. There was no pretense of great learning with either of these men. Clean-souled, clear-headed, strong-hearted father went with the pioneers of the Latter Day Saint reformation into the stronghold of Brigham carrying a message as simple as the fisherman of old carried and he found corruption that his soul had not dreamed. What wonder that he raised his clear young voice in warning and denunciation and set his hand to plow it under. He knew the bitterness it had brought to his life and those held dearest, but his work, for which he abdicated all former hope and aspirations was the defense and upbuilding of the church. Even in his last illness and but a few days before his death, his old enemy came into the sick room. The physician summoned to his bedside after the manner of physician began a little social sortie. "Let me see, Mr. Smith, you are from Utah I believe," etc. Ah! the man knew better. He was not ignorant. Like a flash came the old impetuous, well-aimed defense, as sure of the mark of his unflinching words as he had been of the unerring aim with his rifle or shotgun—he hit the spot everytime. "Forty years of my life have I given in the fight against *that* out there and kindred evils," rang the deep, quick tones, and there from his deathbed, almost in his dying hour, he sealed the testimony of his life with one last vigorous, sanctified, heaven-kindled defense of truth and denunciation of the evils of Brighamism. It seemed the finale of his life work. The doctor faded away, and the two young men watching by his side told of it with flashing eyes. It was superb, but when the doctor came again another spirit controlled, and gently and with a calm, as convincing as the storm of words had been, the sick man told the doctor in gentleness the reasons for the quick and energetic dash of his spirit when he was in any way made a party to the work of the "people in the West." From that deathbed was portrayed the masterful spirit that would take a city—

brought into the softening, glorifying state of the rule of love and the last brave charge of this invincible soldier for Christ was embellished and illuminated with the peaceful assurances of a mind at peace with God.

Looking backward to the year 1906 and to the little group who accompanied President Smith when he went to answer summons on the Smoot investigation being held in Washington, District of Columbia it seems strange that no testimony was taken from these men, but, was not their presence there a testimony? This little group of five or six who left Lamoni February 5, 1906, President Smith, whose wife accompanied him, my father, Heman C. Smith, Edmund L. Kelley, and the dauntless old-time foe of ancient Utah, Edmund C. Briggs, and with them in Washington was Elder Frank M. Sheehy. As they met and mingled with the legislators of the Nation, was it not a testimony that they had no fear in proclaiming themselves, distinctly and rigidly in opposition to the advancement of Western errors and its hierarchy?

How fast the sands of the hourglass run! When the day goes near its twilight, when the winds of storm and tide are still, when the fierceness of the sun is spent and the glory of the western sky is already tinting the eastern hills, looking backward to the eastern hills, the hills of youth, so came time to my father. He sat by the sitting room table whereon lay his books and paper, and looked through the east window flanked with mother's plants to the hills and Graceland's red walls. Sometimes his mind felt a weight, just a little undefined, unsettled feeling in his patriarchal work and one day he was favored with an experience that for ever allayed this tendency. He said of it:

While sitting at my fireside one evening the past winter, meditating upon the work of God and my part in it, the objection I had heard to the patriarchal order and its work came

into my mind, and I was puzzled for a moment how to meet it. I was aware that evangelists were spoken of as officers set in the church, in the New Testament order, but where was there any evidence in the Book of Mormon of such an order, or anything that would lead us to infer that there were patriarchs in Book of Mormon times?

This was the objection made, and I was at a loss to know how to meet it, for I could not remember reading in my Book of Mormon anything that I could use in the defense of my work as a patriarch.

While I was thus deep in thought upon the matter, the voice of the Spirit said, "Read your Book of Mormon." I looked around as if to see who had spoken, but did not take up the book, for I had the book at my elbow upon the table; but my thoughts turned upon my past reading of the book, and I could not remember any reading that I could make use of yet, when again the voice said, "Read your Book of Mormon." I took up the book and opened it at the Second Book of Nephi, first chapter, and read Lehi's blessing of his sons. I read Jacob's but the thought came to me, "That is too general for my use," and laid the book down and turned away, when again, more peremptory than before, the voice said, "Read your Book of Mormon." I took up the book again and it opened at the second chapter of the Second Book of Nephi, and I read Joseph's blessing under the hands of his father, Lehi.

I closed the book and said to myself, "I can not use that, for Lehi was not a patriarch," when quick as a flash came the voice of the Spirit, "Lehi was both prophet and patriarch." I then reread and was strongly impressed to copy the blessing and offer it for publication, and now I ask a careful reading of what to me is the patriarchal blessing of Joseph, son of Lehi. From this testimony of the Spirit, I am comforted in my work, and if the same satisfaction comes to those who read

it that came to me, the objection mentioned above will melt away and disappear like the mists before the rising sun.

The yearly meeting of the family of Joseph Smith the Martyr was always keenly appreciated by him and when the complete organization was effected, he felt great satisfaction, hoping that it would be a perpetual occurrence. The presidency of the organization was vested in the two sons of the Martyr but it was not long that these two held the office. Truly "like bands of gold, the race to hold are the ties of family." The life beyond had been of much consideration and sacred speculation to father. This is evidenced by his diary. They are thickly set with quotations and words now almost too dim to clearly decipher, touching on the life beyond this. Soon after his death, I received from different sources, quotations remembered or taken at the time of his delivering them, in moments of exaltation in prayer or sermon or blessing. One of these I can not forego the delight of reproducing.

"What matter it to you and to me whether we sleep in the tomb, if, when the trump shall sound, and the graves shall be opened, we are among those that shall come forth at the sound of the trump, to meet the Lord at his coming? Why, sometimes I have been carried away so in thought upon the possibilities of the enjoyment that will be in the heart at the coming of my Lord and Savior, that I have almost heard the tramp, tramp, tramp of the coming host, when the sound of the trump shall be. I have seen, in my thoughts, the flashing of light from the east, as it showed the presence of the coming of the Lord, as it passed o'er hill and vale, and through the world. I have seen in thought the people arising and going forth to meet the Savior when he shall come to reign as King of kings and Lord of lords."

The speech of President Smith at the mass meeting of elders at the conference of 1909 will never be forgotten by those pres-

ent when he predicted that "the coming year will be one of increased activity, but that the pale reaper will invade our forces and carry away some that apparently we can ill afford to lose.

"Our aged veterans have fought a good fight. They have helped to make the name of the church honorable. They go to a bright reward. Let those who follow them fill up the ranks and press onward. We know not on whom the shadow of the sable wing may rest even now; but whether we are to die or to live may it be honorably and to the glory of God."

It fell in the clear, clean-cut, bell-like tones of my uncle, that more than ever remind one of a bell rung with a steady hand. This time and ever since, when his words revert to me, I think: "Twilight and evening bell—and after that the dark." Ah, how many times I thought of it in the months after we laid away the armor of father's earthly warfare—after that last "Sunset and evening star, and one clear call"—that fell upon his waiting ears in the old home of his boyhood. That year of 1909 was a memorable year, for many hearts that had beaten harmoniously with father's, in the circle of church friendship, ceased count and rested while the spirits put out to sea. The thing that moved my father deepest at that conference of 1909, (you see I have turned the hourglass again) was the call of Elbert A. Smith, his beloved nephew, to the council of the Presidency of the church. "The lad will make good," he said. "He has the spirit of the office." And with his characteristic swift movement, he swept the tears from his eyes and pushed back his hair.

On Sunday, April 18, he made his last prayer in the conference of the church. Where so often his voice had pleaded or praised, it would henceforth be heard no more.

Early in the summer, brother Arthur and family prepared to move to Colorado. There were now three little sons in his

family, the youngest a few weeks old, had not yet been blessed and a few hours before their departure father placed his hands on the head of the blue-eyed babe and blessed him under the name of Alexander Martin, the names of the two grandfathers.

The youngest daughter, Coral, was married now to Louis Horner, youngest son of Doctor James B. Horner of Lamoni, and a little son prattled in their home. While brother Joseph, living in Colorado, had a rosy-faced, blue-eyed, little daughter, with dark curls, who bore the most appropriate name of Josephine Alexandria and a little son more fair, named Paul.

The summer of 1909 was hot and dry and the heat was unusually trying to father. The tilling of his garden, heretofore such a pleasure to him, was burdensome. Sometimes in the evening he sat on the lawn into the night trying to cool his heated body. Never had he suffered so intensely with the heat. Very early in the mornings, (his custom was early rising) he "did a turn" in his garden, fed the chickens, and Lady Grey, the family house cat, followed him to and fro about the place and even to the sidewalk as he took his usual trip to town, sure of his kindly interests and ministrations of food. Always did the domestic animals receive kindly care from him. Lady Grey was growing old and so had extra care.

If the roses bloomed or the leaves changed or the robins called for spring or geese flew south for winter it was a matter of interest to the father. Turning over the papers before me I find his schedule of reunions for the fall of 1909. Of course Nauvoo District was one, no excuse, small or great, counted against Nauvoo, but the heat was not less there. He urged mother to go, but it was impossible, she could not spend the money to go to Nauvoo, although she too had sometimes a sweet old longing for the place as it "used to be." Ah, how often the impossible happens! That day when father started from the big, cool, white house, under its shade of maple and pine trees,

he came back twice and kissed the little woman sitting by the open door, and she laughed at his sentimentality but watched him as he turned away down the sunny village street.

The sands in the hourglass are almost run out and the glory on the sunset of his day has faded into twilight! I will turn the glass no more, for on Wednesday, August 11, I went hurrying to his side through the night. Standing on the platform of the train that summer morning of August 12, 1909, I looked down into the troubled face of my mother's brother, John Kendall, and felt that there was great need for anxiety. Still and breathless the river seemed to wait, and the sands of the shore were hot and shining in the morning sun as I hurried up the bank and around the corner where once stood the old store, and was soon climbing the old stairs that my earliest footsteps had known. Bending to kiss the dear face, how gladly he greeted me, but looked past for—. "You want mother?" I inquired, and he nodded, the blue eyes full of tears. The time for speech had passed. Reader, do you know the exquisite agony of such a discovery? Promising to get mother was easy, but all that terrible day he watched eagerly for her face, and once Uncle John asked: "Have you heard from Lizzie?" and at the sound of her name a glad light leaped into the eyes. The sun went down; not a bit of air stirred; the summer winds that should have come drifting over the river, were still, and sleep had fallen on the father of our home. It was the little moment of repose before the long flight of the spirit. He awakened. The twilight stars were coming, but the room was darkened to keep it cooler. Before the lamps could be lighted, we turned him a little. I put my face down by his and he nestled his close in a movement like an affectionate caress—and the last sands slipped quickly out. The glass stands unturned, although this is not all. Once that day when I was in the hall, he had called with a sudden, vigorous,

vibrant tone, "My daughter!" and clung to my hand and kissed my face. Nauvoo is a place in which the wayfarer feels stranded indeed at such a time. Faithful to the last was his secretary, William Dexter, and Elder Mark Siegfried and wife. The auto of Lester Haas was at command all the time possible, but he was now en route to Elder George P. Lambert's ten miles away, for the elder to come and administer. My uncle's family consisted of himself, daughter, and little granddaughter. Neighbors were few on the old "flat" and there was no telegraph office in the town. To the telephone office on the hill went the two young friends, Siegfried and Dexter, with telegrams we had written, a mile's walk in the hot nighttime. They could not get through with their work and turned about and came back to the river, and securing a rowboat, crossed to Montrose, another mile or more, where they sent out the messages in various ways. In the meantime Elder Lambert had arrived with Lester Haas and some old-time neighbors and friends. What a blessed thing it is to have friends in such an hour!

I knew that somewhere on the road en route to Burlington was my mother. Slowly the night wore on, the household sounds were stilled. Not a sound soothed the ear. I went down into the old garden where my father had romped in childhood, I paused at the well whose waters were sweet to him to the last. The stars lay untwinkling against the sky; the hot, sandy soil steamed in the night air; not a leaf moved. Then far away, I heard the sweet, faint song of the river gleaming in the starlight; across the street in the old burying ground slept the only ones of his kindred in the old town. I slipped back into the dim old parlor and leaned against a chair. In this room my father and mother were married forty-eight years before. In the room above lay the silent form of that father alone. Even then Elder Lambert passed softly up to the

room and down again, then I heard his voice and that of an old friend, George Dachroth, out in the swing. Silence fell, the constant drip, drip of the melting ice in the room above was almost companionable to me but when a piece slipped past its fellows, I found myself starting for his side, who was not there. In the morning we crossed the river and met mother. Sweet and smiling she came down the steps, in her hand was a wilted little bouquet of garden blossoms sent by some of the children to grandpa and she carried also some fruit she had selected from the home place for the sick man. "Ah!" she cried, "I know Alex is better or you would not both be here." Dear little mother—yes, he *was* resting.

That afternoon we gathered on the lawn to the south of the old mansion, a few of his old neighbors and church people. Darkly in our midst was the casket of him. Brokenly they sang and Elder Lambert prayed. Years before, when this praying man was a boy, my father had baptized him in the dear old Mississippi and often had they ministered together. Now the hour of one was gone by and the little group hung on the comforting, heart-soothing words of that prayer long afterwards. It is in my heart to-day.

Glaude L., brother Fred's oldest boy, a young high school lad, and my youngest sister had accompanied mother to Nauvoo. Not another man of the family was in Lamoni. Brother Fred and Cousin Fred were both at inaccessible points in the West, Joseph and Arthur in Colorado, Elbert A. in the East, Heman C. on a sudden and unexpected trip into Illinois, of which I was not acquainted, nor he with the sad occurrence in Nauvoo, and our son in Independence, then editor of the *Ensign*. Some of our dispatches did not reach destination until relatives had read the notice in morning papers, and some of them not at all.

Just as the sun was setting, flooding the river with bright

beams of pink and crimson, the ferryboat with the funeral party crossed to the Iowa side of the river bearing the body of my father over the beloved waters for the last time. More than seventy years before he had crossed it for the first time, nestling close in his mother's arms, as heartsick and desolate she had crossed on the ice coming from Missouri. Strange are the ways of fate.

The next afternoon the family gathered in the cool, shady house under the maples in Lamoni and looked on the sleeping face. His children all there but two, Mrs. Wright in Australia and Fred A. in Oregon. On the night train came the President of the church, the only one left of my father's family, and again the families gathered about the body that lay like a much-prized garment, long worn, now laid aside for better and worthier clothing. Into the upturned face Uncle Joseph looked a little time, then said, "A truer man never lived." A simple tribute, yet what greatness is comprehended in those few words! The next day, August 15, we bore him into the Brick Church where Joseph R. Lambert, a fellow patriarch and a man honored and trusted by him for his integrity of heart and conscientious principles, with this man in charge and Bishop Edmund L. Kelley to offer prayer, Elder Joseph Luff delivered the funeral discourse to a crowded house, the choir rendering hymns composed by his brothers Joseph and David. At the grave, sweet voices sang the hymn sung so often by himself, on the plains far from home, in distant lands or while rocking his children to sleep in his own home, "Home, home, shineth before us."

In contemplating the days of his life and the scenes of his death, his courageous and unflinching spirit stands out, clearly marked against the background of the past. He had desired to go quickly and with vigor of mind and body unwasted. On the Sunday preceding his death, he had preached a vigorous,

ringing sermon, the last of four given by him at the reunion at Montrose. Clear-voiced, clear-eyed, clear-headed and thoroughly alive, he met the reaper and passed quickly into the heavenly fields of activity, in a country where vision is wider and understanding deeper than it is here.

Many of the branches of the church held memorial services for father. One of these I here mention, the one held at Independence, Missouri. Brother Fred was at this time in his own home at Lamoni and received notice of the proposed meeting. Patriarch Joseph R. Lambert was the speaker. He and my father had known each other in boyhood and been closely associated in church work when they occupied in the apostolic quorum. Fred A. attended this meeting, choosing a quiet place in the gallery rather than occupy in the prominent place designated by those who discovered him there. Upon Fred fell the patriarchal mantle as predicted by father some time previous to my husband, Heman C. Smith. Of this he says: "A short time before the death of our deceased patriarch, Alexander H. Smith, I was in company with him when another individual suggested that Frederick A. Smith would occupy a certain position not necessary to mention. Alexander H. Smith seemed a little disturbed over it. When he and I were alone he said: 'That is not Fred's calling; Fred is my successor in the patriarchal office, and if you are present after my decease when this matter comes up, I want you to so state for me.'"

Two years later I saw my mother's little figure moving about among the garden plants. Approaching her, I knew she would say, "See how this has grown since Alex planted it on that day." She knows when he planted them. Most of them were planted in springtime. For her the spring morning and summer evening spent with him come back in bloom and blossom in their garden, June, 1911.

This is the golden wedding day,  
Oh, happy birds, keep still,  
She walks the garden path alone,  
He sleeps in green Rose Hill.

In the dear old mansion that June time  
Just fifty years to-day  
Hand touching hand, the pledge was made,  
When all the world seemed gay.

There last they met, one summer day,  
But one lay cold and still;  
She walks the old paths all alone,  
He sleeps in sweet Rose Hill.

The golden wedding day they planned  
Has come—be kind—keep still;  
She walks with dreams of other days,  
He sleeps in dear Rose Hill.



ROSE HILL CEMETERY.

It may seem strange to some that I remember with such pleasure and pride his rows of growing things and the gardener perspiring and jovial, but is it not a great heart and the

hand of an artist that can so work with nature as to produce harmonious effects? To me the spirit of father seems as real as when here; acting in his office and calling in that other world with the same impulsive, dignified energy as he worked in this. The land may be fair but it does not change the entity that we loved. Often there comes to me a quotation marked in some of his books that seemed to sing to my soul when he died. "Let not him that putteth on his armor boast himself, as he that putteth it off."—1 Kings 20: 11.

With sight and sound delighting still,  
Speech glad and strong,  
And vibrant thrill  
In voice, that lifted midst the throng  
To sing, to pray, to speak and say  
This is love's straight and blessed way,  
'Twas thus, dear heart, you went away;  
That summer day, that summer day.

And thus we think for aye of you  
With ringing voice and eyes of blue,  
With step unfaltering, form upright  
And mind kept rich with blessed light.  
Remembering this we feel full glad,  
For all the blessing that we had  
To walk beside you to the end;  
To know you, father, champion, friend.  
To leave the armor made of clay  
And mount the angel-guided way,  
Was sad, ah, me!  
But not for thee—  
No, not for thee.  
(The end.)

## PROGENITORS OF JOSEPH SMITH

During the summer of 1914 it was our privilege to make a tour of the Eastern States, and among other places, of interest, we spent a day at the ancestral home of the Smiths—Topsfield, Massachusetts. This is one of the loveliest spots we have ever seen. Far removed from the noisy bustle of city life, the quiet rural scenes that greeted us on the banks of the beautiful Ipswich River were truly restful and inspiring. If all Massachusetts were like Topsfield we could appreciate the sentiment of a recent writer:

I never could ask a more glorious crown,  
Than the one of the sod of Massachusetts,  
And when the last trumpet wakes the land and the sea,  
And the tombs of the earth set their prisoners free,  
You may all go aloft, if you choose, but for me,  
I think I'll just stay in Massachusetts.

This quiet little town seems not to have grown any for many decades, and the families who now inhabit these rural vales and wooded hills are largely descended from the ancestral families of prerevolutionary times.

The homes and environments show culture and thrift. Fences, whether of wood or stone, are perfectly kept, and the lawns and trees neatly and tastefully trimmed.

The Indian name for this locality was "Shenewemedy," but the first white settlers called it "New Meadows." This was a grant of land made November 5, 1639, to inhabitants of Salem and Ipswich. October 18, 1648, the court voted: "The village at the newe medowes at Ipswich is named Toppesfeild." October 18, 1650, it was established as a town. October 19, 1658, and May 29, 1664, bounds were established between Salem and Topsfield. May 5, 1682, bounds between Wenham and Topsfield were established. April 28, 1684, and May 31, 1697, bounds were established between Topsfield and Ipswich. Feb-

ruary 25, 1701, and June 17, 1731, bounds were established between Boxford and Topsfield.

June 20, 1728, part of the territory of Topsfield was included in the new town of Middleton, February 16, 1774, part of the town of Ipswich, lying on the south side of the river, was annexed to Topsfield, which we believe has remained intact ever since; so that since the days of the Revolution there has been no change in the geographical lines of Topsfield.

Since 1765 the population has varied but slightly. That year it was 719; in 1776, 773; 1790, 780; 1800, 789; 1810, 815; 1820, 866; 1830, 1,010; 1840, 1,059; 1850, 1,170; 1900, 1,030.

One of the early settlers in this romantic locality was one Robert Smith who came here from England about 1638, one year before the grant of land was made to the inhabitants of Salem and Ipswich. He was therefore one of the parties benefited by this grant. He left England a young man and soon after his arrival he was married to Miss Mary French of one of the families of distinction in the Old Country. They settled in that part of Essex County then in Boxford Township, where he acquired two hundred and eight acres of land. He was a quiet, unassuming man, devoted to the interests of the community, and charitable to the needy. By industry and economy they gathered around them a fair share of the comforts of life. To them were born nine children, viz, Thomas, Mary, Phebe, Ephraim, Samuel, Amye, Sarah, Nathaniel and Mariah.

We have no record of the marriage of Thomas, Sarah died in her fourth year; Mary married John Towne; Phebe married Jacob Towne; and Amye, Joseph Towne. The Towne family are still prominently represented in Topsfield, and the tombstones in the old cemetery indicate that several generations of them have lived and died there. Ephraim married a Miss Mary Ramsdell, of another prominent family of those early

days. Samuel married a Miss Rebecca Curtis of respectable family. Nathaniel married Miss Rebecca Symonds, and Mariah married Peter Shumway. All of these names appear to be prominent in the annals of Topsfield.

In the will of Robert Smith dated August 9, 1693, he appointed his wife Mary and his third son Samuel his executors. After his death by request of his mother, brothers and sisters, Samuel became the sole administrator and received his letter from Judge Jonathan Corwin, October 3, 1698. When the estate was divided, Samuel became a resident of Topsfield from which we conclude that, as this was about the time (1701) that the bounds were established between Boxford and Topsfield, it is possible that he remained on the old homestead originally in Boxford. Unless this is true he removed from Boxford to Topsfield about this time.

On January 25, 1707, he married Rebecca Curtis as before mentioned. They became the parents of nine children, viz, Phebe, Mary, Samuel, Rebecca, Elizabeth, Hephzibah, Robert, Susannah, and Hannah. Phebe married Stephen Averel; Mary, Amos Towne; Samuel married twice, each time to a Miss Priscilla Gould, cousins; Rebecca married John Batch; Elizabeth married Elizer Gould; Hephzibah, William Gallop; Robert and Susannah are supposed to have died single. Hannah married John Peabody. The Goulds and Peabodys were very prominent families in that country and very numerous. Sometime between 1835 and 1840 the great author Nathaniel Hawthorne from the adjoining town of Salem married a Miss Sophia Peabody of this numerous Peabody family; granddaughter of Isaac Peabody, a younger brother of John who married Hannah Smith.

Samuel died July 12, 1748, and his wife, Rebecca Curtis Smith, died March 2, 1753. Their son Samuel by his first wife

had five children. There is no record of children by second wife. The children were: Priscilla, Samuel, Vashti, Susannah and Asael. Priscilla married Jacob Kimball; Samuel, Rebecca Towne; Vashti, first Solomon Curtis, and after his death, Jacob Hobbs; Susannah married Isaac Hobbs; and Asael, Mary Duty of Windham, New Hampshire. Samuel became very prominent in political and military circles. He was grand-juryman in 1760. In 1770 road supervisor. In 1779, 1780, 1783, 1784, 1785, he was on the committee of safety. In 1771 to 1777, and in 1781 and 1782 he was assessor and selectman in Topsfield and declined to serve in 1783. He was moderator in 1758, 1759, 1760, 1762, 1764, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1778, 1779, 1780, and 1783. Recognizer of debts in 1777, 1778, 1779, 1780, 1782, and 1783. Representative to the general court. (House of Representatives), 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1772, 1777, 1778, and 1781. Town clerk in 1774, 1776, and 1777. Delegate to the Provincial Congress at Concord 1774 and 1775, and was on the tea committee in 1773. He was best known, however, as Captain Samuel Smith of the militia and as such took part in the exciting days leading up to the Revolution. He died November 14, 1785. The *Salem Gazette* of November 22, 1785, published the following notice:

Died.—At Topsfield, on Monday the 14th instant, Samuel Smith, Esq., aged 72.—So amiable and worthy a character as he evidently appeared, both in public and private, will render the memory of him ever precious. For a number of years he represented the town in the general court, where he was esteemed a man of integrity and uprightness. His usefulness among those with whom he was more immediately conversant was eminent. He was a sincere friend to the liberties of his country, and a strenuous advocate for the doctrine of Christianity.

The memory of the just is blessed.

Asael Smith, youngest son of the younger of the two Samuels, was born at Topsfield, March 7, 1744. His mother dying soon after his birth, he was reared by his stepmother. He

spent most of his youth at Topsfield, but when about twenty-three years old he married Mary Duty, a young lady of Windham, New Hampshire, and five years later took up his residence at Windham, thence to Dunbarton, and thence to Deryfield (now city of Manchester), New Hampshire.

During the Revolutionary War he followed the example of his father and served in the American Army. He became quite noted as a drillmaster, and was sent to different points to drill troops in military tactics. As a captain of minutemen he responded to the call from Lexington and Concord April 19, 1775, and was also captain of a company engaged at Boston when the British were driven out of Boston the following year. After the death of his father in 1785 he returned to Topsfield to the old homestead where he and his father, and some of his own children, including Joseph, the father of the Prophet, were born.

Asael was a very peculiar man, and was not considered orthodox in his religious views, and in that day of puritan influences this was a serious offense. He was therefore the subject of severe criticisms, bordering on persecution. Fortunately, however, some of his views have been preserved in his own writing, by reference to which we learn that he possessed an unwavering faith in God, his country, Jesus Christ, and the Bible. After leaving Topsfield he wrote to a friend in Topsfield expressing himself as follows:

For my part I am so willing to trust the government of the world in the hands of the Supreme Ruler of Universal Nature, that I do not at present wish to try to wrest it out of his hands, and I have so much confidence in his abilities to teach our Senators wisdom that I do not think it worth while for me to interpose from the little stock of knowledge that he has favored me with, in the affair, either one way or the other. He has conducted us through a glorious Revolution and has brought us into the promised land of peace and liberty; and I believe that he is about to bring all the world in the same beatitude in his own time and way; which, although his way may appear never so inconsistent to our blind reason, yet may be perfectly consistent with his designs.

And I believe that the stone is now cut out of the mountain, without hands, spoken of by Daniel, and has smitten the image upon his feet by which the iron, the clay, the brass, the silver and the gold, (viz) all the monarchical and ecclesiastical tyranny will be broken to pieces and become as the chaff of the summer threshing floor; the wind shall carry them all away, and there shall be no place found for them.—Historical Collections of the Topsfield Historical Society, vol. 8, p. 91.

A more important document is an address to his family, written April 10, 1799, and reads as follows:

A few words of advice which I leave to you, my dear wife and children, whom I expect ere long to leave:

*My Dear Selfs.* I know not what leisure I shall have at the hour of my death to speak to you, and as you all know that I am not free in speech, especially when sick or sad; and therefore now do speak my heart to you, and would wish you to hear me speaking to you as long as you live (when my tongue shall be moldered to dust in the silent tomb) in this my writing which I divide among you all.

And first to you, my dear wife, I do with all the strength and power that is in me, thank you for your kindness and faithfulness to me, beseeching God who is the husband of the widow, to take care of you and not to leave you nor forsake you, or never suffer you to leave nor forsake him or his ways. Put your whole trust solely in him, he never did nor never will forsake any that trusted in him. One thing, however, I would add, if you should marry again, remember what I have undergone by a stepmother, and do not estrange your husband from his own children or kindred, lest you draw on him and on yourself a great sin. So I do resign you into the everlasting arms of the great Husband of husbands, the Lord Jesus Christ.

And now my dear children let me pour out my heart to you and speak first to you of immortality in your souls. Trifle not in this point; the soul is immortal; you have to deal with an infinite Majesty; you go upon life and death; therefore in this point be serious. Do all to God in a serious manner; when you think of him, speak of him, pray to him, or in any way make your addresses to his great Majesty, be in good earnest. Trifle not with his name nor with his attributes, nor call him to witness to anything but is absolute truth; nor then, but when sound reason or serious consideration requires it. And as to religion, I would not wish to point out any particular form to you; but first I would wish you to search the Scriptures and consult sound reason and see if they (which I take to be two witnesses that stand by the God of the whole earth) are not sufficient to evince to you that religion is a necessary theme. Then I would wish you to study the nature of religion, and see whether it consists in outward formalities, or in the hidden man of the heart; whether you can by outward forms, rites and ordinances, save yourselves, or whether there is a necessity of your having help from any other hand

than your own. If you find that you stand in need of a Savior, Christ saith; "Look unto me and be ye saved all ye ends of the earth"; then look to him, and if you find from Scripture and sound reason that Christ hath come into the world to save sinners, then examine what it was that caused him to leave the center of consummate happiness to suffer as he did—whether it was to save mankind because they were sinners and could not save themselves; or, whether he came to save mankind because they had repented of their sins, so as to be forgiven on the score of their repentance. If you find that he came to save sinners merely because they were such, then try if there is any other so great that he can not save him; but mind that you admit no others as evidences but the two that God hath appointed, viz, Scripture and sound reason. And if these two witness that you are one whit better by nature than the worst heathen in the darkest corner of the deserts of Arabia, then conclude that God hath been partial towards you and hath furnished you with a better nature than others; and that consequently, he is not just to all mankind. But if these two witnesses testify to you that God is just to all and his tender mercies are over all his works; then believe them, and if you can believe that Christ came to save sinners and not the righteous Pharisees, or self-righteous; that sinners must be saved by the righteousness of Christ alone, without mixing any of their own righteousness with his, then you will see that he can as well save all as any. And there is no respect of persons with God, who will have all mankind to be saved and come to the knowledge of the truth, viz, "that there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." And when you believe this you will enter into his rest, and when you enter into his rest you will know what that rest is, and not before. And having gotten this evidence that God is true, be still adding to your evidence and enjoy your present assurance. Do all to your God as to your father, for his love is ten thousand times greater towards you than ever any earthly father's could be to his offspring.

In the next place strive for those graces, most which concern your places and conditions and strive most against those failings which most threaten you. But above everything avoid a melancholy disposition, that is a humor that admits of any temptation and is capable of any impression and distemper; shun as death this humor which will work you to all unthankfulness against God, unlovingness to men and unnaturalness to yourselves and one another.

Do not talk and make a noise to get the name of forward men, but do the thing and do it in a way that is fair and honest, which you can live and die by, and rise and reign by; therefore, my children, do more than you talk of, in point of religion; satisfy your own consciences in what you do; all men you shall never satisfy, nay, some will not be satisfied though they be convinced.

*As for Your Calling.* Any honest calling will honor you if you honor

that. It is better to be a rich cobbler than a poor merchant; a rich farmer than a poor preacher; and never be discouraged though sometimes your schemes should not succeed according to your wishes.

Persevere in the way of well-doing and you may hope for success. For myself (who had never your parts nor helps), I never found anything too hard for me in my calling, but discouragement and unbelief. If I was discouraged and did not believe I could do a thing, I never could; therefore, when you think anything is too hard for you, do not undertake it.

*As to Your Company.* Abandon all infectious, self-serving companions; when once you have found them false, trust them no more. Sort with such as are able to do or receive good. Solomon gives you the best counsel for this in many places. Read the Proverbs and remember him in this. Forsake not an old friend; be friendly and faithful to your friends. Never trouble nor trust friends unless there be a necessity, and lastly be long in closing with friends and loath to lose them upon experience of them.

*As to Your Marriages.* I do not think it worth while to say much about them, for I believe God hath created the persons for each other and that nature will find its own.

*But for Your Children.* Make it your chiefest work to bring them up in the ways of virtue that they may be useful in their generation. Give them if possible a good education; if nature hath made no difference do you make none in your affections, countenances nor portions; partiality this way begets envy, hatred, strife and contention.

*And As for Yourselves Within Yourselves.* My desire hath been to carry an even hand towards you all and I have labored to reduce you as near as I could, all circumstances considered, to an equality; and, therefore, my last request and charge is, that you will live together in an undivided bond of love. You are many of you, and if you join together as one man, you need not want anything. What counsel, what comfort, what money, what friends may you not help yourselves unto, if you will all as one contribute your aids.

Wherefore, my dear children, I pray, beseech, and adjure you by all the relations and dearness that hath ever been betwixt us and by the heart-rending pangs of a dying father whose soul hath been ever bound in the bundle of life with yours, that you know one another. Visit as you may each other. Comfort, counsel, relieve, succor, help and admonish one another; and, while your mother lives, meet her, if possible, once every year. When she is dead, pitch on some other place, if it may be your elder brother's house; or if you can not meet, send to and hear from each other yearly and oftener if you can; and when you have neither father nor mother left, be so many fathers and mothers to each other, so you shall understand the blessings mentioned in the one hundred and thirty-third Psalm.

*As to Your Estates.* Be not troubled that you are below your kindred;

get more wisdom, humility and virtue and you are above them, only do this. Deal with your hearts to make them less; begin low, join together to help one another; rest upon the promises which are many and precious this way. Love mercy and have mercy on yourselves and one another, and I know; I know, I say, and I am confident in it, that if you will trust God in his own way he will make comfortable provisions for you. Make no more objections but trust him.

*For the Public.* Bless God that you live in a land of liberty and bear yourselves dutifully and conscionably towards the authority under which you live. See God's providence in the appointment of the federal Constitution and hold union and order precious jewels. And for the church of Christ; neither set her above her Husband nor below her children; give her that honor, obedience and respect that is her due. And if you will be my children and heirs of my comfort in my dying age, be neither another's nor factions of any party or faction or novelty; it is true that this is not a rising way, but it is a free, fair, comfortable way for a man to follow his own judgment without wavering to either hand. I make no doubt but you will hear divers opinions concerning me both before and after I shall sleep in silence; but do not be troubled at that. I did what in my circumstances seemed best for me for the present; however, the event hath not in some points answered my expectations; yet I have learned to measure things by another rule than events and satisfy myself in this that I did all for the best as I thought, and if I had not so much foresight as some others I can not help it.

Sure am I, my Savior, Christ, is perfect, and never will fail in one circumstance. To him I commit your souls, bodies, estates, names, characters, lives, deaths and all, and myself, waiting when he shall change my vile body and make it like his own most glorious body. And wish to leave to you everything I have in this world but my faults, and them I take with me to the grave, there to be buried in everlasting oblivion; but leaving my virtues, if ever I had any, to revive and live in you, amen; so come Lord Jesus; come quickly, amen.

The children of Asael and Mary Duty Smith were: Jesse, who married Hannah Peabody; Priscilla, who married John C. Waller; Joseph, who married Lucy Mack; Asael, who married Betsy Schillinger; Mary, who married Israel Pierce; Samuel, of whom we have no record of marriage; Silas, who married Ruth Stevens, and after her death Mary Atkins; John, who married Clarissa Lyman; Susannah, of whom no marriage is recorded; Stephen, who died in his seventeenth year, and Sarah, who married Joseph Sanford. The three eldest children, Jesse, Priscilla, and Joseph were born at Topsfield;

Asael, Mary, Samuel, Silas, John, Susannah, and Stephen were born in New Hampshire; and Sarah after their return to Topsfield.

In 1791 Asael removed to Tunbridge, Orange County, Vermont, taking all his family with him except Jesse the oldest, who remained at Topsfield. The last years of his life were spent at Stockholm, Saint Lawrence County, New York, where his sons Jesse, John, Silas and Asael had previously settled. He died at this place October 31, 1830.

Joseph his second son was married January 24, 1796, at Tunbridge, Vermont, to a Miss Lucy Mack, of Gilsum, New Hampshire, a very intelligent young lady of highly respectable family of distinction. They began life under very favorable conditions, but through a series of misfortunes were reduced to circumstances of financial embarrassment. They resided in several places, including Tunbridge, Randolph, Sharon, Royalton, and Norwich, Vermont, and in Lebanon, New Hampshire.

Their children were: Alvin, who was born at Tunbridge, February 11, 1799, and who died without marriage at the age of twenty-five. Hyrum, who was born at Tunbridge, February 9, 1800, married first Jerusha Barden, and after her death Mary Fielding; Sophronia, born at Tunbridge May 18, 1803, married to Calvin Stoddard; Joseph, born at Sharon, Vermont, December 23, 1805, married Emma Hale, daughter of Isaac Hale, January 18, 1827. Samuel, born at Tunbridge, March 13, 1808, married first Mary Bailey and after her death to Leona Clark; Ephraim, born at Royalton, March 13, 1810, and only lived eleven days; William, born at Royalton, March 13, 1811, married Caroline Grant; Catherine, born at Lebanon, New Hampshire, July 8, 1812, married to Wilkins J. Salisbury; Don Carlos, born probably in Palmyra, New York, March 25, 1816, married to Agnes Coolbrith; Lucy, born in Manchester, New York, July 18, 1821, married Arthur Millikin.

This Joseph Smith, third son of Joseph and Lucy Mack Smith, is the person generally known as the Mormon Prophet. He is sometimes reputed to have been of low origin, descended from disreputable families. A tracing of his progenitors for nearly three hundred years clearly disproves this allegation, for the Smith family ever since they came to America in 1638 have not only been a family of high respectability, but in each generation they have married into families who moved in the highest circles. This is peculiarly so of the French family into which Robert Smith married; of the Goulds into which Samuel Smith the younger married; of the Macks into which Joseph Smith the father of the Prophet married, and of the Hales into which the prophet himself married. Of the Curtis family into which Samuel the elder married, and the Duty family into which Asael married, we have not so complete a record, but no whisper of suspicion has ever been recorded against either. Outside of the direct descent others of the Smiths have married into families of great distinction, notably the Townes, the Peabodies, and others.

It was the claim of the family that these evil stories had their origin at the time the religious movement in which they acted a conspicuous part commenced, and was a species of vicious persecution. Joseph Smith says:

The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them it would fill up volumes.—Church History, vol. 1, p. 18.

This contention is confirmed by the fact that no evil or disgraceful stories are circulated about the family or its connections in Massachusetts, New Hampshire or Vermont where the family lived and mingled with society for generations. Out of all the numerous volumes written against the family and its religious work there is not one author that goes back of New

York where the religious movement started for a single disreputable story.

It was the early morning of August 11, 1914, a typical New England day, that the writer, in company with his wife, a descendant of Robert Smith, seven generations removed, and the genial young missionary, Elder Paul M. Hanson, who had encircled the globe in seeking for and in the proclamation of truth, left the busy North Station in historical old Boston for a short pilgrimage to Topsfield, the ancestral home of the Smiths.

Our route lay through a fruitful country dotted with villages, towns, cities, quaint, old-fashioned farmhouses, and homes of more modern appointment. A misty shroud hung over the old city as we moved along its narrow streets to the more open country of quiet vales, and green billowy hills. Over babbling brooks with pebbled beds, creeks of larger size, and streams that partook of the dimensions of stately rivers we passed in constant succession; while an occasional lake lying peacefully between emerald hills added to the beauty of the picture. The drapery of fleecy clouds sometimes enfolded us, and again splashes of sunshine covered the distant hills, or warmed the adjacent valley long enough to disclose how soft, sweet, and bewitching the smiles of nature can be. Thus beguiled, the fleeting moments passed away almost unconsciously until the train came to a brief pause at the quiet little station of Topsfield.

Passing along the principal street of the village with its almost Sabbath Day stillness to the commons, the first object of interest to engage our attention was a neat monument erected to the memory of Topsfield's soldiers who had fallen in their country's service. A little farther on and on a rocky point that juts down into the rich and fruited vale, stands an old house of unique architecture, supposed to be the oldest

house in Topsfield, once the parsonage of the village minister, but now used by the Topsfield Historical Society for the storage of historical relics, for Topsfield maintains a historical society of world-wide repute, counting among its members some



A TYPICAL SCENE IN TOPSFIELD.

of the leading scholars and authors of the age; a distinction unknown anywhere else in the world for a village of not more than twelve hundred. From this eminence we obtain a grand view of the beautiful hills, crowned with the waving forests of evergreen pine and other verdure. Now the sable clouds roll over the shadowy summit, but the next moment the glorious sunshine, streaming through the rifts in the cloud, kisses the romantic heights, and flows down into the rich valley, laden with fruit, flower, and golden grain, and paints the scene at our feet with varied and gorgeous colors, adding picturesqueness and grandeur to the winding, tree-lined road leading

towards the heights where the gentle wind in the pine branches sings its soft melody to the accompaniment of the song of feathered warblers in the trees above us. Along a paved, well-kept road we pass neat lawns and well-appointed gardens surrounding stately mansions, of modern appearance and ancient



TOPSFIELD CEMETERY.

houses suggestive of colonial days unto the city of the dead. Here we find many of the names, of generations past, carved on stones, covered with moss and lichen; among others a modest monument erected to the memory of the two Samuel Smiths, son and grandson of the ancestral Robert. Wending our way back to the village we call on the secretary of the historical society, Mr. A. T. Merrill and obtain a fund of information verbal and printed some of which is used in this article.

After partaking of a good dinner with the Smiths, (whether of the Robert Smith or some other of the numerous Smith

families we did not learn) we procured a conveyance and drove to the old Smith home a mile north. A modern house belonging to Mr. F. C. Frame now stands on the old site where so many generations of the Smiths first saw the light, but we pro-



ANCESTRAL HOME OF THE SMITHS.

cured a picture of the old house erected in 1690, and here present it for inspection. The apple orchard on the old homestead was visited, and by invitation of our genial host we partook of the mellow fruit. Looking over these acres we were reminded of the unique statement of property presented to the assessor in early days by Asael Smith:

I have two poles tho' one is poor,  
I have three cows & want five more,  
I have no horse, But fifteen sheep,  
No more than these this year I keep,  
Steers, that's two years old, one pair,  
Two calves I have, all over hair,

Three heffers two years old, I own  
One heffer calf that's poorly grone,  
My Land is acres Eighty two  
Which sarch the Record youle find true,  
And this is all I have in store,  
I'll thank you if youle Tax no more.

A pleasant drive through shaded and romantic streets and over the quiet river was enjoyed. The ground seems to have been once covered with stone. These have been carefully gathered and used for substantial fences, some presenting a



THE HOUSE OF SEVEN GABLES.

rough and jagged appearance and some laid in smooth and solid masonry by the hands of expert workmen. Turning our faces again toward the great city we return by way of Salem, the historical city of witches. Extensive stretches of blackened ruins greeted us, the effect of the great fire of the June before. The stony, bloody, gruesome Gallows Hill frowned down upon a

scene of desolation, of ruined homes, churches, and business blocks, but the old Pyncheon House of Seven Gables made famous by the pen of Nathaniel Hawthorne remains unscathed, being in a part of the city not visited by the fire demon. We passed through its celebrated rooms and dark passages, including Miss Hepzibah's shop, the dark passage into which she entered from her chamber, sat in the chair occupied by Hawthorne in the room overlooking the water, when he visited his cousin, Miss Ingersoll; passed out into the garden plot where Maule's well was located, and stood under the spreading boughs of the old Pyncheon Elm.

The day had grown dark, and heavy clouds hung like a sable pall over the scene. It seemed in perfect keeping with the melancholy and graphic incidents recorded by the Hawthorne pen. It was after nightfall when we reached the city, but we were soon made comfortable in the restful home of Brother and Sister Rich and Sister Bussell near the banks of the Mystic River.

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Beside the quiet river  
Where Ipswich's water gleams,  
Within a fruitful valley  
I'm waiting in my dreams,  
To watch the soft clouds drifting  
Within a sea of blue,  
To touch the verdant hill crest  
As though in friendship true.

But now the scroll unfolding  
Reveals the early time,  
When red men of the forest  
Dwelt in this favored clime,  
When "Shenewemedy's" maiden  
Was won by warrior brave,  
And made their humble dwelling  
Near Ipswich's rippling wave.

Again the scene is changing  
"New Meadows" come to view,  
When pioneers—our fathers  
With hearts both firm and true,  
In the cause of righteousness  
Struck down the tyrant's rod,  
Contending for their innate right,  
In peace, to worship God.

## BIOGRAPHY OF ELDER JOSEPH F. BURTON

BY EMMA B. BURTON

(Continued from volume 7, page 420.)

July 4. Went to Oakland and met Emma at Brother John Cockerton's and spent the day at Oakland. On Friday we went to San Francisco and met Brother and Sister William W. Blair, and was at meetings in San Francisco and Oakland, and on Monday Brother Gilbert and I took passage on steamer *Saint Paul* for Los Angeles, where we arrived on Wednesday and went to daughter Dora's and on Friday Dora accompanied us to Downey to attend reunion, which convened on July 12, 1895. Joseph F. Burton presided, William W. Blair and William Gibson assistants. Excellent meetings. Brother William W. Blair preached eight times, Joseph F. Burton four, Hiram L. Holt four, William Gibson one, John W. Gilbert two, William P. Pickering two, Charles Baly two, Albert Carmichael two. Closed July 21.

After reunion went to Frank's in his surrey. On Friday the twenty-sixth, went to San Juan Capistrano at Sister Fuller's, and preached in the hall at night. Visited Mr. Joseph Rowse, a former member of the old church, and on Saturday at noon got to Santa Ana. On Sunday, the twenty-eighth, preached twice at the Newport Branch at Garden Grove. On Monday met Brother Gilbert. He and I visited in Garden Grove until August 3; then on to Los Angeles. Ordained Brother Chester teacher. With the tent on Monday evening. On Tuesday was trying to get a lot for the new church. On Thursday left on steamer *Eureka* for San Francisco; arrived Sunday, August 11. Preached in San Francisco and San Jose and on the eighteenth in Berkeley, Oakland and San Francisco.

Elder Burton remained in that vicinity until September 5, when he and his wife went to Santa Cruz to attend the reunion which commenced Friday, September 6. On Saturday he was called by telegram to Hollister to administer to the infant daughter of Brother and Sister Nathaniel Carmichael. The child was dying when he arrived. He remained with the grief-stricken parents until after the interment, rendering them the comfort of his presence, which seemed to be much. It was hard indeed for those young parents to give up their only little daughter, the cherished desire of the mother heart. A little son was left to them.

After the funeral he returned to San Francisco (the reunion

at Santa Cruz having closed). On September 20 Elder Burton and wife with Elder William W. Blair and wife went to Santa Rosa and spent a few pleasant days with the Saints of that Branch. The association with Brother and Sister Blair during the month of September was unusually pleasant and both Elder Burton and wife felt reluctant to leave them, as they had to, at Santa Rosa, but they were en route to Lower Lake.

Made a stop of one night at Petaluma, with the mother of Brother Edward Adamson, then on to Calistoga. Preached in Calistoga the twenty-first and twenty-second and the following day took stage for Lower Lake.

Here Elder Burton commenced meetings the next day after his arrival, September 24, and continued meetings each evening and on Sunday, until October 12. The meetings were well attended and quite an interest gotten up. Five persons, all adults, were baptized on Sunday, the thirteenth.

In the years that had passed there had been a small branch in that place, but it had all gone down. Some had left the place, and some had died, others had backslidden, so there were but a few left. But with those who were to be baptized it seemed good to organize another branch, but there was no one in view for a presiding elder. Brother Grumlich who was formerly the president of the branch, was now too old and feeble, scarcely able to move about.

Elder Burton had made it a subject of prayer, and was sure the Lord would provide some one, yet up to the time he went into the waters to baptize, between ten and eleven o'clock Sunday morning, he had no thought in his mind who it should be, though he had given notice that the branch would be organized Sunday afternoon after the confirmation. The day was beautiful, and the Spirit of God seemed to rest upon the elder and the Saints as they stood on the water's edge, quite a congregation of friends and neighbors were present. When Elder Bur-

ton started from the shore with the last candidate, four strangers, a man, woman, and two grown daughters joined the company, coming well up to the front. The man made his way right to the water's edge, and reverently took off his hat. Elder Burton had not seen him until he was leading the candidate to the shore, he then looked up in his face, and knew at once that he was the one whom the Lord had sent to preside over the branch, though he did not even know that he was a member of the church. After he had led the candidate to the shore, while he himself yet stood in the water he reached forth his hand to shake hands with the stranger saying,

"Who are you?"

"My name is Fisher."

"A member of the church?"

"Yes."

"An elder?"

"Yes."

"Then," said Elder Burton, "You must be an answered prayer. I will explain after awhile."

And so Elder Burton learned from him that they lived in Lake County, at what is called Upper Lake, that they had heard of the meetings and were so impelled to attend that day, that he secured a team from the stables and started early, but not knowing the road, they had not come directly as they might have done. Was glad he had not missed all the baptismal service.

Brother Fisher agreed to accept the presidency of the branch for the time being at least, though he lived at a distance, could only meet with them once in a while. And so the branch was organized and on the same Sunday evening Elder Burton preached his last sermon in Lower Lake. On Monday evening a very enjoyable social meeting was had at the home of Sister Cobb.

Brother Fisher insisted on the missionary and his wife visiting them at Lakeport. Brother Cobb drove them over; twenty-four miles, and Elder Burton preached in the Methodist Church the same evening, and three nights more.

On Sunday, the nineteenth, held testimony meeting at the home of Brother Fisher, only Saints being present at this meeting. Brother Fisher prophesied to both Elder Burton and wife about their going to the islands of the sea.

On Sunday Elder Burton received notice that he could not have the use of the church longer since the Methodist denomination were going to hold protracted meetings the coming week. So Elder Burton concluded to fill the promise to Sister McGee to visit Potter Valley. Brother Fisher kindly furnished team, and drove them over, Sister Fisher going in company. The writer remembers that week's visit at Brother Fisher's as one of unusual enjoyment. Sister Fisher was most kind and hospitable; the house was light and cheery and the family pleasant and enjoyable, and the conversation while driving over the mountain was a fitting close to the good visit.

Arrived at Sister McGee's in Potter Valley at two-thirty p. m. and was kindly received by Sister McGee and daughters. Brother and Sister Fisher returned home on Tuesday, and on Wednesday Elder Burton commenced meetings in Centerville in the Christian Adventist church. Those meetings were commenced October 23 and continued until the twenty-seventh.

There were two Saints living at Glen Blair, Mendocino County, a Brother and Sister George Brown. This Sister Brown was a daughter of Sister Knight of San Francisco. Both she and her mother had been very urgent in their request for Elder Burton to visit them and hold meetings.

It was nearing time for the rainy season to commence, yet being so far along in that mountainous road, Elder Burton con-

cluded he would push on and make the visit. Sister McGee offered a good, steady horse and a buggy and robe, so on the morning of the twenty-eighth they left Potter Valley en route for Glen Blair, stopping the first night at Brother Hogue's in Ukiah, where they were most kindly entertained and the next morning started on their way rejoicing.

The morning was clear and bright and the buoyant air helped much in the weary climb of that northern coast range of mountains with graded roads, so narrow and so high up that it required a strong man to look downward without becoming dizzy. All day the climb was up, up, thinking many times that they neared the top, but when that was gained, it revealed another still higher to be climbed.

It was dusk when they reached the Summit House, where they stayed all night. The next day, Wednesday, it was down hill, but not all day. They came in view of the ocean before noon, and were on level ground, got dinner at Mendocino, and stayed all night at Fort Bragg with a Brother and Sister Fisher, a brother of the one they had visited in Upper Lake. On Thursday got to Glen Blair. This day's drive was over the worst roads, and steepest pitches of any of the journey, but not such high grades.

Here they were received at the home of Brother and Sister George Brown in Little Valley, about three miles beyond Glen Blair. It was by request of this sister that they had made the journey. On Thursday Elder Burton went in to Glen Blair and secured the schoolhouse for meetings and commenced that evening. Held several meetings and baptized a son of Brother and Sister Brown's. The interest in the meetings was not what it was expected to be. The nights were dark and foggy, and the road from Little Valley into Glen Blair was trying to the nerves, if not actually dangerous in places. The fog hung low over the tree tops most of the days, threatening early rains and

Elder Burton concluded to start on the return journey the next Monday, as it was very requisite to get over the mountain before the rains set in. Had good meetings on Sunday, quite well attended. Brother Fisher's folks came from Fort Bragg.

On Monday, November 10, they left for Potter Valley. They took altogether a new route. They were told they would have one hard climb but after that the road would be good and a gradual descent, and they would save one day. So they undertook the hard climb. It lasted from early morning to four in the afternoon. Here there were not so many grades. The road led right over the top of the very highest mountain. These mountains were partially bald; when going over one and seeing another very high one in the distance and away to the left, Mr. Burton saw a dark line across the very pinnacle, and calling attention to it, expressed surprise that a fence would be put over a mountain like that, and concluded it must be a seam in the mountain, then added in derision, "It is a wonder that these road makers did not put a road over that mountain just by way of variety," when lo, as the afternoon waned and they drew nearer to it, it really was a road, and they had to climb over it, and on foot too. They walked the greater part of the day, for the horse showed signs of being worn out. And oh, what a relief after crossing the summit and letting the horse breathe a while to settle down in the buggy with all those mountains behind them and have a good downhill road to Sherwood Valley, where they stayed for the night.

Next day got to Calpella and stayed the night with Edmund H. Gurley and wife; had a very pleasant visit, though his religious views were very different from when we first made his acquaintance at the Independence conference in 1882, on our way to Nova Scotia.

On Wednesday, November 19, arrived safely at Sister McGee's in Potter Valley, remained over one day and Friday went

to Ukiah, stayed all night at the hospitable home of Brother Heger and took train on Saturday for Santa Rosa. Stayed at the home of Sister Chrilla Cooper. Preached on Sunday and Tuesday evenings—Monday evening held prayer and testimony meeting.

On Wednesday went to Sacramento, arrived in time to meet the Saints in their prayer and testimony meeting. Stayed at Brother Harlow's, November 21 and 22. On Sunday, the twenty-fourth, preached funeral sermon of John R. Cook.

Got measured for boots at Brother Joenk's shop.

Tuesday, twentieth, Emma and I took train for Eldorado. Went to Brother Askews'. My throat is quite sore. Weather cloudy and rainy, so we held no meetings for a while.

On Thursday, twenty-eighth, took Thanksgiving dinner at John and Cappie Askews'. Saturday, thirtieth, commenced meetings again. Continued until Sunday, twenty-second of December. On Monday left Eldorado on the train for Sacramento, spent Christmas with Brother Harlow and family. Spent the time in Sacramento in writing, preaching, and visiting until December 29.

This closes the record for 1895. In looking over his list of sick administered to, in the year 1893 it was 178, and 129 in 1894, and 165 in 1895.

After that tiresome trip over the mountains and back, Elder Burton and wife felt as if they had earned a rest, and went to their home in Mount Olivet to spend the rainy January. Oh, how good to get home, shake the clothes out of valises and suitcases, and don some everyday clothes and old shoes, and loosen up the nerve tension and strain of always being company, and just enjoy one's self at home, sweet home. And to be again with the real home folks of San Benito, having butter and fresh eggs sent in, and buying now and again, the best porterhouse steak that any market ever produced at the least price, and taking their cozy meals whenever they chose and a buggy ride when the roads were fit!

But this state of bliss came to an end on February 14, 1896 when they again left Mount Olivet. Brother Nathaniel Car-

michael took them to Hollister, where they took train for San Jose, where Mrs. Burton remained, while the elder continued his journey, by request to Santa Rosa to perform the marriage ceremony of Brother William Newton, and Sister Chrilla Cooper. Stopped in San Francisco on the sixteenth and preached in the morning and attended prayer and testimony meeting in the afternoon.

The next day went on to Santa Rosa and officiated in the marriage of the above-named brother and sister, and returned to San Francisco next day to meet a nephew from Canada, William Alexander Burton whom he had not seen for more than twenty years. He left the same afternoon for Elmira, where he put up at Doctor Frazier's, whose wife was the daughter of Brother Putney of Moorhead, then living in Gilroy. Elder Burton succeeded in getting the Christian church in Elmira, and held preaching services each evening of one week, save one.

In his notes he speaks of having extra good liberty Monday evening, and on Tuesday evening "extraordinary good liberty" and I will here leave the beaten track and give the circumstances that led up to this extraordinary liberty. Mrs. Burton had not remained long in San Jose, but went to Irvington and made her home at the quiet house of Lizzie Driver where she commenced writing "Beatrice Witherspoon."

On Saturday night she had a peculiar dream of her husband taking his spyglass and going up in the north above the thin canopy clouds that overspread the heavens, and standing upon them raised his glass and scanned the great "upper deep." Looking straight upwards, sometimes she could see the outlines of his body very plainly, and at others the clouds would be thicker and she could just discern a dark spot that indicated where he was, as he passed gradually from the north to the east, then to the south and west, and sometimes she saw that he stood with one foot on a tuft of fleecy cloud and one on another. Did

not see him walk, but only that he was passing around, and came down in the west. She saw him coming, at first a mere speck like a bird away in the heavens; at first she was at a loss to ascertain his position, but gazing intently upon what she believed to be him, saw as he came nearer that he had hold of each end of his telescope glass and his chest rested upon it, while the rest of his body lay upon the air just as a boy laying on a hand sled coasting down a steep hill. In that way he was coming down the slope of a steep hill, but she failed to see him alight on the earth. There was quite a company of people to greet him. He had much to say of what he had seen, and turning to his wife said, "When I go again, I am going to take you with me, it is just beautiful."

It seemed that the brethren decided that he should go up at stated times, and bring them information concerning the things he saw, but the writer never remembered what it was that he saw, and this is what he said about the effect of the latter.

ELMIRA, SOLANO COUNTY, February 25, 1896.

*My Dear Emma:* Yours of the twenty-third came to me last night after I went to church, for I go early to light up and have a quiet season of meditation and prayer, and when the doctor handed it to me, I felt it was an answer to my prayer, and a testimony that I would be blessed, and oh, dear Emma, what flood of knowledge and spirit and power rested upon me, as I soared away in the clear, blue sky of God's truth, far above the clouds of error, doubt and darkness of the world; and for an hour I was fairly on fire, with the Holy Spirit as I discoursed on the restoration! The congregation was transfixed as though they were marble. How happy, how blessed; what ecstasy, what peace, what assurance; what knowledge the Holy Spirit gives us as we enjoy its privileges and powers! My whole soul and being was on fire; my face felt as in a flame, only exquisitely happy. And the truths of the message just burst upon my mind, one after another with such assurance that all present was convinced. One man—an engineer—said to another as they were leaving the house: "You never heard the like of that before nor never will hear anything greater in your life." None could withstand the blessed influence of that Spirit as in the demonstration of it I declared the word of truth; and my being yet is filled with praise to God, and my mind is happy in the gospel. As I recount the many blessings you and I have had in this work, I feel like saying, "Praise God, oh my soul, and all that

is within me praise his holy name; it is good to be a Latter Day Saint." I am only sorry that you were not with us last evening. You would so gladly have received of that good Spirit, and its beautiful power. I feel jealous to enjoy such blessings, or any that you do not enjoy with me, but if I do go up in Spirit, beyond the clouds of darkness here, I will always return to you, and bring with me the visions I have, so my heart to-day calls and longs for you so that like those of old I might impart unto you some spiritual gift, or some of the spiritual gift which I so much enjoy. It is now noon and still my face burns with the influence of the Holy Spirit.

Peace, dear Emma, peace always with you, my dear wife, my life and joy. My blessings are incomplete not shared with you. But God will ever bless you, for you bless so many. An outsider here, a stranger, told me he had read the "Voyage of the *Evanetia*" written by you and was wonderfully pleased with it, and so by your pen you reach the thousands, while my voice reaches a few, but each in our order and way are striving to do God's will, and he blesses us, and our work. I know he cares for us, and will do what is best for us because we are not only willing that he should, but desirous that he should. He will direct our steps, will guide us aright while here, and afterward receive us in his glory. Good day, my precious wife, God bless you and holy angels guard you. I will be at 570 Fifteenth Street on Thursday afternoon. Sister Frazier will be down to Oakland on Friday to conference. Kind regards to all.

Your loving husband,

J. F. BURTON.

I have given the foregoing letter entire, thinking it not amiss to let the readers have one glimpse of his great, loving heart, of the domestic side as well as the spiritual, and wherein I have not been worthy of that great love, the greater is my condemnation.

Elder Burton arrived in Oakland on the twenty-seventh and the northern California district conference convened on Friday, the twenty-eighth, Elder Thomas Daly assistant president. During that conference Elder Burton was appointed a delegate to General Conference, also to Sunday School Association.

Elder Burton continued to visit and preach in Oakland and vicinity until March 9, when he procured two tickets to Kansas City for himself and wife, and on the tenth they started on their southward journey, stopping one night and one day at Brother Ebenezer S. Burton's at Pixley, and on to Los Angeles

on the twelfth and out to Joseph G. Howland's on the electric. Visited with daughter Dora and the Saints of Los Angeles till the eighteenth, then went to Santa Ana, where Frank and family lived, then two days at San Bernardino with Reuben and Addie. Left San Bernardino March 26, and arrived in Kansas City on the twenty-ninth and to Independence same date, where Elder Burton preached in the evening. Remained in Independence till April 1, then took train for Kirtland. His wife remained in Independence.

Arrived at Kirtland at noon, April 3. In a snowstorm at 2 p. m. he entered the Temple for the first time, attending Sunday school convention. Was located at Brother Gomer T. Griffiths'. On Sunday, the preaching was by President Joseph Smith, John J. Cornish, and Alexander H. Smith. Conference commenced on Monday, opening speeches by Brother Joseph Smith, William W. Blair, Alexander H. Smith and Edmund L. Kelley. For the most part the weather was cold and disagreeable, but it was a privilege indeed to be in attendance at a conference transacting the business of the Church of Jesus Christ in the Temple built by command of God.

Wednesday, fifteenth, visited in Painsville. Thursday, went to Chicago. Put up at Sister Allen's, a sister of Francis M. Weld. Visited about Chicago the sixteenth, and on the seventeenth in the evening left for Burlington, Brother Blair on the train with us. Got to Burlington at half past five in the morning, Brother Blair quite sick. Brother Weld went on with him to Lamoni, at least there was where they intended to go. Brother Alexander H. Smith, his son Fred, and I went to Montrose. Received a telegram that Brother Blair died a little before ten o'clock that forenoon, on the train, near Chariton. Brother Alexander, Fred, and I went to Nauvoo.

Sunday, eleventh, preached in Montrose morning and evening. Fred went to Burlington. Alexander H. went to Chariton yesterday, I visiting at a brother's in Montrose. April 20, Fred and I got a brother's buggy and crossed to Nauvoo on the ferryboat, and got to Brother Don Salisbury's at night. All night there, and met Brother Lambert, Joseph's father. Next day went to Carthage, saw the jail and the spots of blood on the floor. Then to Keokuk to Brother Benjamin Durfee's, thence to Montrose and back to Nauvoo, and slept in the Nauvoo House. Saw Joseph and Hyrum's graves, crossed the river again to Montrose, and left on the train for Burlington. Attended evening meeting and stayed all night at Brother Jarvis's.

Thursday, twenty-third, visiting all day. Met Sister Schnell's mother

and sisters. Lectured on the *Evangelia*, and baptized Sister Bauer in the Mississippi about ten in the evening. All night at James Wright's.

April 24. Left Burlington for Lamoni, arrived about one in the afternoon. Went to Brother Heman C. Smith's. Visited in Lamoni. Heard that the officials wanted me to go to the islands.

On Saturday, twenty-fifth, I met Brother Joseph, who talked of the island mission. It was concluded that I should go.

Sunday, twenty-sixth, I preached at eleven o'clock, attended other meetings, and visited several of the Saints. On Monday I visited Sister Walker, Gillen and others, also the college grounds.

On Wednesday, twenty-ninth, I was blessed by the laying on of hands and set part for the island mission by Brothers Joseph Smith, Alexander H. Smith, Heman C. Smith, and Joseph R. Lambert; Brother Alexander and Joseph as speakers. On the following day I left for Independence. Arrived about seven in the evening. Was met by Emma and went out to the farm of John and Ida Layton.

May 1 and 2 visited in Independence. On Sunday preached at eleven and Brother Hilliard in the evening.

On Monday I went to Kansas City, Kansas, to Brother Newton's who had recently arrived from the islands, and got the Tahitian dictionary. During the next few days we, myself, Emma, Sister Ida and Grandma Davison made some very pleasant visits with many of the good Saints of Independence.

On Wednesday, May 13, boarded the Santa Fe train for California and arrived on the sixteenth in San Bernardino, and lodged with Brother David Alldridge and family, visited and preached in San Bernardino, Colton and elsewhere till the twenty-second.

Took train for Orange and was met at the station by Frank and taken to his home. Found the children and their children all well. Visited with Frank and family, also at Reuben's and Addie's and at Garden Grove where I preached to the Newport Branch till the twenty-seventh.

Went to San Bernardino and married Joseph L. Martin and Regina Rohrer at Colton. Stayed all night at Brother Alldridge's. Returned to Santa Ana the twenty-eighth. Emma was at Brother and Sister Penfield's suffering with asthma.

On Sunday, thirty-first, preached at Newport Branch and at Peatlands. On June 1 the Saints of the Newport Branch held an ice cream social for the benefit of the island missionaries, eighteen dollars and five cents being received and handed to the missionary. At Frank's getting ready to go to Los Nietus.

This closes the record of notes of Elder Burton's travels and work among the people of California after his arrival from General Conference to above date.

(To be continued.)

## AUTOBIOGRAPHY OF ELDER CHARLES DERRY

(Continued from volume 7, page 404.)

January, 1881. Spent New Year's with Alice at David Chambers' in company with Colby Downs and wife, also William Chambers and wife. We had a pleasant time. I continued my labors in the Little Sioux District, but was nearly worn out with preaching and exposure to the cold. Little "Allie" was sick considerably this month and wife had no means to buy needed comforts for a sick child, but, ere the month closed, I received sixty-seven dollars and fifty cents from various sources. This supplied our necessities and paid our debts, and was another evidence that God is not unmindful of his promise. We may be tried, but he comes to our rescue in the hour of our extremities.

February was a cold, stormy month, making it hard to get around, but I kept up my appointments as far as possible. On the eighteenth, George and Annie were blessed with a little girl, Lillian Edith. They still live in Columbus, Nebraska. Brother William W. Blair wrote, requesting me to return to Utah for a year or eighteen months. He says, "When you and Brother Luff were gone, the people were discouraged, fearing the mission would be abandoned." I replied: "I have no desire to return there, but, if I knew it was God's will I would do so."

March came in very serene but soon assumed its usual stormy nature. On the fourth, I attended conference and preached a number of times in Calhoun, fair attendance but not much interest.

Waters are out in all directions. It has been a terrible winter. Some people on the prairies have been compelled to burn their cabins for fuel, and two or more families huddle together in one house. Railroad bridges and ties have been torn up for fuel. Vast amount of suffering in various parts.

April, 1881. We are not among the sufferers for fuel. I

am told that in Nebraska the Platte and Loup Fork rivers are in one, and the Platt and Loup bottoms are a miniature sea. I continued meetings in Calhoun every Sunday, though it was very stormy and the snow made it hard traveling.

There occurred a very destructive blizzard in Dakota; over fifty lives are reported lost. Floods, blizzards and tornadoes have destroyed much property and made thousands of people homeless. I was called to preside over a meeting in Magnolia for the purpose of organizing a Sunday school. Good order prevailed. Phineas Cadwell was chosen superintendent, other officers chosen. On the eighth, I preached the funeral sermon for Father Henry Johnson, on the Soldier. During the months of May and June I continued my labors in Little Sioux District. I have invitations to other districts but feel that my labors are needed here, and do not think it wisdom to put the Saints to expense for unnecessary car fare. Brother Blair acknowledged the receipt of my article for the *Saints' Advocate*, entitled "Refuge of lies." He reports an interview with Governor Murray of Utah, who says, "Measures will soon be adopted that will cleanse the Utah House from cellar to garret." Amen. I concluded my labors in Calhoun, I have borne a faithful testimony there, but they heed it not.

I preached on the Soldier several times. I spent the fifty-fifth anniversary of my natal day at home, July 25, and we keep my wife's birthday on the same day, she being fifty years old. I thank God for his many mercies to me and mine. Davis Bays's denial of the atonement is having a bad effect upon the young. He also denies the inspiration of the Holy Scriptures, and boasts to some that he can tear the Book of Covenants to pieces. I have been occupied in preaching and writing letters and articles for the *Herald* as well as private correspondence and poems, and in various ways trying to aid the good work. My faith in God and Christ is unshaken—I rejoice in the gos-

pel, but the more I study humanity the less confidence I have in the race; but I am not blinded to the good there is in the few.

August. Brother Blair still urges me to return to Utah, saying my labors would be acceptable there, but while I was treated with kindness on my late mission there, my heart was pained to see so many of those who claim to be the only people of God, so shut up in their own self-righteousness that they will not listen to the message I and my brethren have borne to them, hence I have no desire to return nor do I feel that it is my duty to return. On the sixth, I started north, visited Brother Putney, preached at Moorhead, found the Saints were being imposed upon by a man to whom the church would give no mission, and he wants the Saints to sustain him in the field, yet is spreading dissension by finding fault with the authorities, and the order of the church, but by his slick tongue, and pretending to be a friend to the poor, he wields an influence, mostly, however, with spirits of his own kind. I have reported him to the district authorities. Finding myself without means to prosecute my mission, I went to the Lord and made known my necessities to him in secret. Shortly, two brethren, Dorman Lewis, and George Montague gave me one dollar and fifty cents each and Sister Hattie Smith repaired my coat that had got damaged since I left home. Still another evidence of my Father's care.

Brother Robert J. Anthony wrote me from Utah that the Saints there were anxious for me to return. When God directs I am willing to go. Otherwise I can do more good in other places. On the fifteenth, I started for Sioux City in company with Levi Wilson who kindly offered to take me in his buggy. The weather was very hot and the roads very dusty. We passed through a religious community. We found scripture passages painted on bridges and fences. We applied at

a number of houses for lodgings for the night, but all too full of religion to take us in. We found two families who manifested great contempt for all religions; I told them what we were, then their contempt was supreme. We passed on to a "Grange Hotel." Brother Wilson paid for our lodgings there. On the sixteenth we arrived at Sioux City and were kindly received by Brother and Sister Wilcox. I preached two nights in a schoolhouse, Mrs. Mary Ferris desired baptism. Brother Wilson baptized and we confirmed her.

On the eighteenth we went to Broken Kettle and found a Brother Keagles, with whom we stayed for the night. Two families were living in a house twelve by fourteen, daylight flowing in from every direction. Their poverty did not hinder them from sharing their little with us. We went from there to Portlandville. Found the Holiness people holding forth in a tent under the leadership of a woman who had a voice like a lion. In her remarks she noticed the two strangers; did not know what brought them there, but preached to them. When she closed, I arose and told her "God had sent us there on a mission to set before them the plan of salvation." I preached the gospel. A "holy man" arose and informed us that he had the Holy Ghost and says he, "I have not been to the bottom of the big Sioux for it either." That settled the business, no water baptism for them. They prayed for us. I requested them to announce a meeting for us. They would not do that. We made arrangements for preaching in the Baptist church. In the meantime we administered to Sister Clara Dewit, then went to Dakota and administered to Sister Lilly J. Smith. I felt troubled in spirit and we went to the hills and had a season of prayer, after which we returned and preached in Richland, Dakota. The next day returned to Portlandville, Iowa, and preached in the Baptist church. Had a fair audience and

good attention. We found entertainment at Sister Christy's five miles out.

We visited a Sister Stowell, ate supper with her and her husband. We returned to Richmond and preached and then returned to Sioux City. All bridges on the Big Sioux are washed away. Our welcome at Sioux City was not cordial. We slept in a barn. It was a sad sight to see where the floods have washed away whole farms, and hundreds of acres covered with weed where last year flourishing crops were waving in the breeze. I preached twice in Sioux City, only a few present. Also preached in a schoolhouse in the country near John Coeyers, jr. I preached at West Fork. I arrived home on the thirty-first and was thankful to find my family well.

September 1, Pearly took me to Logan on my way to General Conference at Council Bluffs. Conference was called to order, President Smith temporary chairman. The first three business sessions were spent in contention about the admission of delegates. A large majority opposed the new system of representation or rather that portion that precludes high priests and elders from voice and vote. On the eighth I spoke for the first time. High priests were admitted as ex officio members by a vote of over one hundred majority. Elders were admitted by about fifty majority. Utah mission was provided for by the Presidency and the Twelve. Brother Edmund C. Brand moved that I be sent there, but as the proper authorities had not suggested it, I declined. I certainly should have recognized their authority whether pleasant to me or not. I was appointed by them, sanctioned by the conference, to labor in Western Iowa and Eastern Nebraska. I returned home on the tenth, tired and quite dispirited for the first time in thirty-four years. I felt like weeping to see the contention and "wire pulling" to gain the mastery. Hundreds went home discouraged. I never saw such a conference and I hope never

to see such another. Four of the Twelve voted for the high priests to have voice and vote in General Conference, and two of them voted for the eldership.

When I arrived home, I found my Pearl very sick. On the fourteenth I baptized Florence Medora McWilliams in the Soldier River. On the night of the twentieth the sad news flashed over the wire that President Garfield was dead; the effect of the assassin's bullet. It is a sad event that has befallen us, this is the second president that has been shot, not because they were bad men, enemies of the race, but because they were friends of mankind. Few nobler men than Lincoln have lived and Garfield was an honor to his country. May God comfort the bereaved widow and children and direct the affairs of the Nation for the good of all.

Brother Blair sent me five dollars for an article I wrote for the *Advocate*. This is unexpected, unsought for, and new to me, I have never received a cent for anything I have written, nor do I seek it now. I have always written as I preach, looking only for the reward at the Great Day. A chapel is about to be built for the Reorganized Church in Salt Lake City. On the twenty-ninth I wrote an article for the *Herald* on "Individual salvation."

On October 1 I attended and preached at a two-day meeting at Six-Mile Grove and there we received the sad news of the death of Elder Hugh Lytle, a member of the High Priests Quorum. He was a good man. Elders Harvey and Sweet assisted in the preaching. On the third, I baptized Mrs. Lucinda Ellison and confirmed her. I visited Sister Hannah Adams and comforted her, as she was in trouble. Robert Butterworth has passed away and I was requested to preach his funeral but could not. Orson Pratt is reported dead. Brother Blair writes of good success in Utah. President Smith and

family have left Plano for Lamoni, Iowa. Herald Office removed to the latter place also.

Brother Anthony sent me *The Salt Lake Herald*. It contains the same old threadbare song of, "Submission to file leaders," "Obey counsel," "Tithing," "Temple building," "Marrying early," and we might add—"Late." This was the burden of their teaching at conference. They still keep up an appearance of confidence, claiming the utmost purity while they are violating the laws of God and the Nation.

On the twenty-ninth, I preached at a two-day meeting at Moorhead. Elder Crabb also preached. Returned home on the thirty-first and heard of the death of Elder Thomas Wilkins of Reeders Mills. I was requested to preach his funeral, but was not at home. Thus another good man has passed away.

November first gives indications of a long hard winter. Terrible floods occur east, south and north of us, doing much damage. Electric lights are expected to introduce a new order of things, "Even vegetation is to be affected by it, and men can work the whole twenty-four hours of a day." I hardly think it will do the work of the sun, or render the moon unnecessary, yet it may work wonders in many ways.

I am sorry to learn that a friend and brother in the church has allowed himself to become the victim of lust, neglecting his family and giving way to intoxication. I heartily join with his family in praying for his return to the path of virtue. He has been a faithful minister, endured much for the work, but he allowed himself to listen to the siren songs of a wicked woman, and he sank in the lap of Delilah. Another lesson of the weakness of humanity, and the danger of looking upon another woman than his wife, and the necessity of constant vigilance and fervent prayer. I pray God he may return ere it is too late. The church can not tolerate such doings.

January, 1882. Brethren Mark H. Forscutt and Robert

Winning sent me a copy of the Revised Version of the New Testament. I appreciate the gift. The past year has been one of great anxiety for the church. Disaffection of men who should have been pillars in the church, but their influence of late has been for evil. I preached in Magnolia on New Year's day, though I have been suffering from cold on the lungs for eleven days. My wife is also sick. Elder James M. Harvey passed away on the thirty-first and on February 2 I preached his funeral. He died in peace—was a man of strong faith and earnest zeal. During the month of February I labored in Magnolia, Woodbine, Gallands Grove, Salem, Dow City, etc. Elder Thomas Carricoe died on the twenty-third. On March 4 I went to conference at Little Sioux. On the nineteenth I preached the funeral of Thomas Carricoe. Brighamites protest against congressional interference with their practice of polygamy. Why not every criminal protest?

On April 1 I reported to the Twelve, and on the fifth I started into the northern part of the State and Minnesota. On the seventh I was at Rock Rapids, was kindly received by Brother and Sister Spalding. Roads were in a fearful state. That night there was an awful storm. The citizens were afraid to go to bed. I preached several times in Rock Rapids, Lyons County, Iowa. I went from there into Minnesota and visited the Saints on Grand Prairie. The chief fuel they have on Grand Prairie is hay or flax. I had to keep my overalls and overcoat on to keep warm at all. I was kindly treated by the Premo family. I found little opportunity for preaching on account of the wet, cold weather, and the people being scattered over the prairies. I tried to encourage the few Saints there, and returned home on May 2 and was met at Logan by my Pearl, who always deems it a pleasure to fetch Papa home from the train, the distance being seven miles. Nellie and the buggy afforded her great pleasure in this. I

continued my labors in Iowa and Nebraska and returned home on July 4.

While in Nebraska I saw two cyclones, one high up in the air, the cone pointing skyward. I was startled by hearing a terrible roaring overhead. I looked up and the heavens seemed all in a fearful confusion. Clouds were whirling high above me in great commotion and as black as ink. It was an interesting yet fearful sight. The other cyclone was on the other side of the Platte, opposite Columbus. The cone of this was down on the earth, tearing up everything in its track. It was limited to a narrow track, but it made a clean sweep so far as it went. The citizens of Columbus watched it anxiously, some on the roofs of the houses, others contented themselves with gazing at it from terra firma. It did not cross the river. There has been a fearful cyclone in Central Iowa and other States, destroying much life and property.

I found the Saints in various degrees of spirituality. Where the officials were alive, the members generally were, but where the officials were sleeping, the branches were likely to be. I tried to rouse all up to a sense of duty, and trust I did not labor altogether in vain. I attended two conferences in Nebraska, one on the Clearwater, and one at Valley.

On the fourteenth, wife accompanied me to Soldier Valley and Little Sioux. I preached to the Saints and visited among them, we were kindly treated by all. On the twenty-first, I started for Harlan, in Shelby County and visited Salem Branch on my way. I was well received by Brother Chatburn and wife. I preached in the courthouse a number of times. On the twenty-seventh I returned to Salem and stayed with one of the Saints, where I was kindly treated. A heavy thunderstorm arose and a vivid flash of lightning came so near and with such force that I realized a sulphurous smell. I thought

of home and prayed for the safety of my family as I always do in a storm.

I continued my work in different places during this month, but suffered greatly from the heat.

On September 10 I baptized three persons and on the seventeenth I baptized seven more. Among whom was my granddaughter, Alice Derry Askwith. On the eighteenth I went to Lamoni. Fall conference convened on the twentieth; President Joseph Smith was elected permanent chairman. There was much contention on the Chicago question, which was finally settled satisfactorily. I preached in Omaha on October 1. Brother James F. Mintun and myself were called to administer to Sister Riley Shupe, who was bleeding at the lungs. It was a very dark night and roads were very bad, so it was difficult to get there. We administered; the Lord heard our prayers; the bleeding ceased; she had become very weak, but entirely recovered. Thus God proves himself true, when we seek him aright.

I went to Clearwater, Nebraska, preaching at different places on the way. I persuaded the Saints to build a little church house. I was chosen president of a building committee. I solicited means and the brethren built it. I encouraged them to take the church papers and organize a Sunday school, all of which they did.

The twenty-eighth of this month is the twenty-eighth anniversary of our wedding. I was then twenty-eight years old. Many are the changes we have seen and felt. We have seen our share of poverty, but did not feel as poor as some who were better off than ourselves. We have braved the storm of Brighamite hate, risked the danger of mountains, rivers and plains to place our children where they would not be under the degrading influence of polygamy; endured sickness; exposed to storm, almost destitute of shelter, and tried to forget

even the truth we had heard, but its divine influence was ingrafted too deeply in our hearts, and would well up in spite of the evils that had well-nigh obliterated it from our minds. And when we heard of the Reorganized Church, abiding in the truth as it had been revealed in these last days, and denouncing the abominations of Utah, we sought it and found a resting place for our wearied souls, and being led of the Holy Spirit, we cast our lot in with the true Church of Christ.

We have sacrificed together for it and labored for it, and in turn have been blessed spiritually and temporally; and our children are spared to us, and better than all, their feet are set in the way of righteousness. And though my Lizzie has borne me no children, like a true mother she has cherished and cared for mine, and God has committed to our care a precious Pearl who has indeed been a comfort and a blessing to us both. God has also given us a sweet little granddaughter, the fruit of our daughter's marriage with John Askwith, and wife has cared for them all as though they were the fruit of her own body and they appreciate her love.

On November 1 I received a letter from wife. She was suffering much from rheumatism. Brother Hyrum O. Smith tried to get the Methodist Church for me to preach in, but could not. I visited Cedar Creek and preached in the schoolhouse. Was the guest of my nephew, Charles H. Derry, and wife. The people would not hear and I went to Buffalo Creek and found Effie Strong, a young sister. I prayed with and for her, and exhorted her to love and serve God. Big tears filled her eyes as she listened. Her parents are dead and she is keeping house for her brother. I preached in several places in this vicinity. There is some interest manifested in some of the places. My homestead is in this neighborhood, hence I am well known. I also preached in Burnett, Yellow Banks and Battle Creek. A Methodist Episcopal class leader closed the

Emerick Schoolhouse against me and a Mr. Reeves opened his house for me to preach in. I visited a Mr. Rudd and answered his questions.

I have been in Nebraska six weeks and have received the sum of seven dollars and seventy-nine cents. I went to Columbus on December 1. Attended conference on the second. There were five present this day and fourteen on the Sunday. I went to Omaha, visited the Saints there and returned home on the eighth. As I entered my little cottage, it seemed like a palace and I felt like treading on holy ground. My heart swelled with gratitude for my little home, both to God and my noble wife for her motherly and wifely care. She gave me a right royal welcome as only a true wife can. Alice has put a new stove in the house and there is a neat book cupboard filled with choice books. I resumed my labors after a brief rest, and attended conference at Salem Branch. Bishop Blakeslee and his counselor, Edmund L. Kelley, were present and gave instructions on tithing. The tenth of our increase is required. Elders Crabb, Elvin and Derry also broke the bread of life to the people.

On the twenty-fifth I spent Christmas with my family in Magnolia. Visited Christmas tree; Pearly received a set of furs as a present for her faithful performance at the organ in church and some one gave me a pair of overshoes. I was none the less grateful because I did not know the donor. I have preached one hundred and twenty-two discourses, written various articles for *Herald* and many private letters. I have done what I could in behalf of Sunday schools, have administered in all the duties of my calling, but do not know whether I have accomplished much good, but I do know I tried to avoid doing harm. I have endeavored to work in harmony with my brethren without compromising any principle of right.

The work might be in a better condition everywhere, yet

there seems to be an earnest desire on the part of the Saints in general to honor the cause of Christ and to spread the truth abroad. Wife has suffered from rheumatism, and the weakness in my back that has been with me from a child has troubled me some. My lungs have felt the result of exposure, but I have fared as well as I deserve. The friends have treated me kindly, and I close the year without regret or cause of complaint. Our receipts have been three hundred and five dollars and fifty-nine cents. I have paid for home and my pasture which I bought of Mr. Harvey.

(To be continued.)

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YOU CAN NEVER TELL

You can never tell when you send a word,  
 Like an arrow from a bow,  
 By an archer blind, be it cruel or kind,  
 Just where it will chance to go.  
 It may pierce the breast of your dearest friend,  
 Tipped with its poison of balm;  
 To a stranger's heart in life's great mart  
 It may carry its pain or calm.

You can never tell when you do an act  
 Just what the result will be,  
 But with every deed you are sowing a seed,  
 Though its harvest you may not see.  
 Each kindly thought is an acorn dropped  
 In God's productive soil;  
 Though you may not know, yet the tree shall grow  
 And shelter the brows that toil.

You can never tell what thoughts will do  
 In bringing you hate or love,  
 For thoughts are things, and their airy wings  
 Are swifter than carrier doves.  
 They follow the law of the universe;  
 Each thing must create its kind  
 And they speed o'er track to bring you back  
 Whatever went out from your mind.

## HISTORY OF PRESIDENTS OF SEVENTY

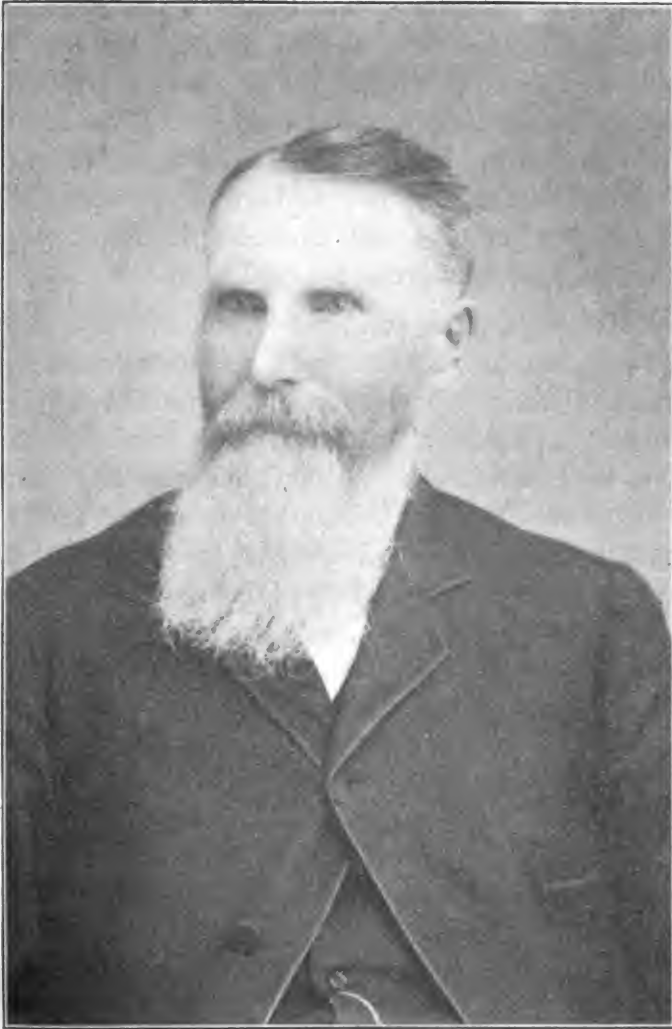
BY JAMES F. MINTUN

(Continued from volume 7, page 484.)

### BIOGRAPHY OF DUNCAN CAMPBELL

Duncan Campbell was born in the settlement of Breadalbane, County of Glengarry, in the easternmost corner of the Province of Ontario, Dominion of Canada, November 29, 1845. His grandparents on both sides came from Perthshire, Scotland; on the father's side in 1815, and on the mother's side, in 1817. When the Breadalbane Baptist Church was organized in 1816 his grandfather, Duncan Campbell, was one of the deacons chosen, and at a later date his maternal grandfather, James Lothian, was also made a deacon of the same church. His father, Donald Campbell, and his mother, Elizabeth Lothian, were members of that church likewise. The subject of this sketch himself had a wonderful spiritual experience on his seventeenth birthday and within a month afterwards became a member of the church. He received what little education he was blessed with in the common school of his native settlement, in the high school of Bay City, Michigan, in the Collegiate Institute of Vankleek Hill, Ontario, and at the College of Woodstock, Ontario, at that time known as the Canadian Literary Institute.

When but a lad in his teens and later he was urged with much persistence to enter the ministry and, in April, 1871, became the pastor of the church in Moore, Ontario. For some years previous to this it was borne in upon him that the denomination with which he was identified was not in all things in strict accord with the principles and practices set forth in the New Testament. Soon after entering upon the pastorate referred to he began to realize that he was more destitute of spiritual light and knowledge than a minister of the gospel



DUNCAN CAMPBELL.

ought to be and he began seriously and earnestly to study the New Testament that he might ascertain definitely what its teachings really were. On reading Acts 2 he was profoundly impressed that the gift and blessings of the Holy Spirit were

not intended to be confined to the days of the establishment of the church under Christ and the apostles, but that it was designed for all men in all ages and all places who would obey the gospel. As he thought he had obeyed the gospel and therefore that this divine blessing was his by right, he began to pray with all earnestness that the Lord might bestow it upon him; for he felt himself greatly in need of its assistance in the prosecution of his ministerial labors.

Soon afterward there appeared to him in vision a bright body of light, but between him and it there intervened a great, high wall. Greatly wondering at this he continued his investigations and in a short time circumstances occurred which led him into the greater light. At that time some stir was being made by the preaching of the Saints in Moore and a great deal of prejudice was being made manifest by his leading church members in regard to the doctrines that were taught because some of the church members were attending the meetings of the Saints and becoming interested. Upon inquiry as to what doctrines were set forth in the preaching he was much surprised to learn that they were the very teachings of the New Testament and among them the identical things to which he was at that time giving his most serious consideration. Wishing to know at first hand what the doctrines of the Saints were he proceeded to the house of the priest of the local branch and made known his errand.

The man took down his New Testament and began to show the principles of the gospel in their order and when he came to the laying on of hands the Holy Spirit came upon the inquirer with mighty power and filled his entire being with the unmistakable conviction that what had just been declared unto him was the real truth he was seeking for. Receiving some further instructions concerning the fullness of the gospel he returned to his place of abode rejoicing with exceeding great

joy and began forthwith to bear his testimony to the truth of the restored gospel. He was baptized August 13, 1871, and ordained to the office of elder about two weeks later. During the following winter he was associated with Elder Robert Davis in preaching in the vicinity of the village of Saint Clair, Michigan, their labors resulting in the organization of the Saint Clair Branch that same year.

In the early part of the following summer he accompanied Elder Joseph S. Snively on a mission to a point in the province of Quebec to which they had been designated by the Canadian conference. Elder James W. Mather had made an opening at this point the previous year and baptized two. They continued in the region some time preaching and baptizing and before their return from the mission had organized a branch of some seventeen or eighteen members.

In the fall of 1872 he attended a conference of the Southern Michigan and Northern Indiana District held in the neighborhood of the city of Coldwater, Michigan, where among many others he made the acquaintance of Elders Edmund C. Briggs and William H. Kelley. After the conference, in association with these brethren, he labored for some weeks in various places in Northeastern Indiana. Later on, the Clear Lake Branch was organized in that region of country. In the intervals between these different missions he labored with his hands to provide himself with clothing and books, as well as to secure means with which to travel. In some instances, however, the Lord provided for his needs in a remarkable way. Wishing to attend a conference he found he lacked five dollars of the cost of the round trip. From a brother with whom he lodged the night previous to setting out on his journey, he was about to ask the loan of the required sum when the Spirit said to him not to ask the brother for the money because he was to be provided for in another way. The promise came with such

assurance that he rested perfectly content and was about to proceed on his journey early next morning when there entered a brother who lived a mile or two away. After the usual salutations the brother inquired, "Brother Campbell, how are you off for means to travel this time?" The reply was, "I am going to travel partly by faith this time." The brother answered, "Perhaps I can help you some," and handed him a five-dollar bill, just the amount needed, and the promise made by the Spirit the night before was fulfilled before he left the house.

Another instance occurred on this same trip. A brother had a number of copies of Baldwin's *Ancient America* for sale, and he offered Brother Campbell one, saying that he could pay for it when he found it convenient. The book was declined until such time as he would have the ready money to pay for it, but next morning he met a man on the road who was a comparative stranger, having met him but once before, and moreover he was not a member of the church, and after the usual greeting and a word of pleasantries, each passed on his way. After going a few rods the stranger called back, "Mr. Campbell, I feel that I ought to give you some money," and with that he came back and handed Brother Campbell a two-dollar bill, the exact price of the book desired. The Lord and the new friend were both thanked and Brother Campbell was immediately the possessor of the useful work which he needed.

In the spring of 1873 he attended his first General Conference which was held at Plano, Illinois. He served as assistant secretary during the session and by revelation was named for the office of seventy and to succeed Elder George Rarick as president. To these offices he was ordained in the course of the conference, twenty months after he had united with the church. He was appointed to labor in the mission comprising, Michigan, Indiana, and Canada, then in charge of

Elders Edmund C. Briggs and William H. Kelley. After the conference he entered this mission field in company with the latter and labored in various places as direction was given, teaching school at intervals to replenish his exhausted exchequer.

In October, 1876, he married Lida Hulse, of the Lawrence, Michigan, Branch, and the following spring they moved to Decatur County, Iowa. A year later they purchased a home in the vicinity of Pleasanton, Iowa, where the family resided for the following thirty-two years, and there the wife was buried July 4, 1900. In the meantime he had served the church as missionary in the Northeastern Missouri District and the Decatur District, of Iowa, much of the time being in charge of the work in those districts.

At General Conference of 1891 held at Kirtland, Ohio, he was chosen and ordained to the offices of senior president of Seventy and president of the First Quorum. He continued to serve in these offices until the spring of 1901, when on the organization of the Lamoni Stake he was chosen and ordained a member of its high council. He assisted in the editorial work of the Sunday school and *Religio Quarterlies*, and was for years a member of the revising board of the former. In later years he served as president of the Pleasanton, Iowa, Branch; superintendent of the Sunday school and president of the *Religio* in that place.

For several years he has served as local historian of Lamoni Stake where he has performed efficient work. He is the present incumbent of this office, and his write-up of Lamoni Stake and Decatur District is now running through this JOURNAL.

#### BIOGRAPHY OF CHARLES WESLEY WANDELL

The biography of Elder Wandell once appeared in the JOURNAL OF HISTORY written by Inez Smith, but in order that



CHARLES W. WANDELL.

it may appear here, in its place in the series of Presidents of Seventy, we make extracts from the former article of the leading events of this eventful life.

Those who wish to read more fully of his life work including

some of his literary productions are referred to the article before mentioned, (JOURNAL, volume 3, pages 455 to 471; and volume 4, pages 57 to 65; also his open letter to the President of the United States, volume 4, pages 66 to 78.) The author of the biography says:

Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13.

There is a name that deserves to be better known among the children of the Reorganized Church. It is that of Charles Wesley Wandell. He was one of those who gave their lives, far from home and homeland, telling the story of the angel gift to men. With a glad heart he had for the second time crossed the great Pacific—and this time on no false or mistaken errand. His people were not forsaken, he went to tell to them the glad story of a church reorganized and bid them “take hold anew of the rod of iron.” There he died a stranger in a strange land, died amid strange faces and cared for by stranger hands. It was a pitifully small band of Saints who laid him to rest in that alien land, far from the sunny home land, but to-day in that land the few have grown to a host, who are giving loyal and loving allegiance to the cause for which he gave his life; and they have not forgotten him, either. On his grave they have placed a stone, a symbol of the love and gratitude of the Australian Saints for this their pioneer missionary. And that we also may know him better, we write this sketch to perpetuate the memory of a true and brave man.

Charles Wesley Wandell was born April 12, 1819, at Courtland, Westchester County, New York. We can find nothing of his parentage, early life, or education. Whether or not he had an education, his writings in later life show a persistent and systematic study of some sort.

In the official record of the Quorum of Seventy, we find that

he was baptized January 5, 1837, by Hugh Herringshaw, at the age of eighteen years, and ordained to the office of elder in the same year, on April 6, at a conference held in New York City. Elder L. R. Foster officiated in the ordination.

That he immediately became actively engaged in spreading the gospel is not to be doubted, as in 1844, but seven years later, he was appointed minister in charge of the State of New York, by the action of a special conference held at Nauvoo, Illinois. Under him were appointed forty-eight other elders for labor in New York, among whom were A. A. Farnham, Daniel Shearer, Samuel P. Bacon, Joseph B. Noble, Horace S. Eldredge, Cyrus H. Wheelock, David H. Redfield, and Charles B. Thompson.<sup>1</sup>

Shortly after the death of the Martyr he returned to Nauvoo and was employed in the office of the historian. It was the work done in this department that disheartened him with conditions there. In his Journal<sup>2</sup> a serious charge was made against the reprehensible methods employed in this department after the death of the Prophet. In commenting upon the history of Joseph Smith, as it was being published in the *Deseret News* about 1855, he says,

I notice the interpolations because having been employed (myself) in the Historian's office at Nauvoo by Doctor Richards, and employed, too, in 1845, in compiling this very autobiography, I know that after Joseph's death his memoir was "doctored" to suit the new order of things, and this, too, by the direct order of Brigham Young to Doctor Richards and systematically by Richards.<sup>3</sup>

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<sup>1</sup>*Times and Seasons*, volume 5, page 504. This Charles B. Thompson was subsequently the leader of a faction which gathered at Preparation, Iowa.

<sup>2</sup>The manuscript of this journal was lodged in the Historian's office, and destroyed with other valuable documents in the Herald Office fire of January 5, 1907.

<sup>3</sup>Church History, volume 4, page 97.

The state of affairs at Nauvoo in time became unbearable, and he quietly withdrew from the work, disgusted with the new order of things, but still retaining the old faith. Wandell went from Nauvoo to Saint Louis, where he successfully engaged in the local river trade as a steamboat officer. Some few years later he went around Cape Horn to California, and there again met with old-time friends.

In 1846 Samuel Brannon had conducted a colony from New York, setting sail on the good ship *Brooklyn* and arriving after a long voyage in California where the first "Mormon" colony was founded. Whether or not Charles Wandell was a member of the colony when they started is a matter of conjecture, he rounded the Horn, whether in 1846 or later we are unable to learn; at any rate he became identified with the famous Brannon colony after it was established in California.

About this time (1851) Parley P. Pratt was in California. It was at the time of the great revival and reorganization of the Utah church, and Pratt carried on the good work in California. During this reorganization it will be remembered that every good Latter Day Saint was expected to be rebaptized. In Pratt's own words, in telling of his success in a letter to Brigham Young, he writes,

"We have called together the old members and others, and preached repentance and reformation of life. We have rebaptized many of them, and reorganized the church."<sup>4</sup>

Wandell was rebaptized<sup>5</sup> in San Francisco, July 20, 1851, by F. A. Hammond, and the church was reorganized on the day following. Wandell immediately became an efficient and trusted worker in the new church. August 31, 1851, a meet-

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<sup>4</sup>Autobiography of Parley P. Pratt, page 432.

<sup>5</sup>We are indebted for this item, as for many that follow, to Elder George S. Lincoln, historian for northern California, who has lately done some careful research among the early records of the Brannon colony.

ing was held at the home of Barton Morey. Parley P. Pratt, president, Charles W. Wandell, clerk. At this meeting "John Murdock was set apart by the laying on of hands for a mission to South Australia. Charles W. Wandell was then reordained to the office of apostle, and member of the Quorum of Seventy, and appointed a mission with Elder Murdock."<sup>6</sup>

We find no record of the date these missionaries sailed from California, but under date of Thursday, October 30, the following item is chronicled in the Church Chronology, published by the Utah church.<sup>7</sup>

October 30.—John Murdock and Charles W. Wandell arrived in Sydney, as Latter Day Saint missionaries to Australia, and commenced to preach the Gospel.

And under November:

The first meeting by Latter Day Saint elders in New South Wales,<sup>8</sup> Australia, was held by Elders John Murdock and Charles W. Wandell at Sydney.

Wednesday, 3. The first baptism by divine authority in New South Wales, Australia, took place in Sydney.<sup>9</sup>

January, Sunday 4. The first branch of the church in New South Wales, Australia, was organized at Sydney, with twelve members.<sup>10</sup>

During this mission Charles W. Wandell was successfully

<sup>6</sup>Manuscript history of Brannon colony, by Elder George S. Lincoln.

<sup>7</sup>Church Chronology, by Andrew Jenson, page 40.

<sup>8</sup>This is a mistake, as William Barrett was sent to Australia by George A. Smith in 1840 (Bancroft's History of Utah, page 410). Also *Times and Seasons*, volume 6, page 980, speaks of "a branch in Australia consisting of nine members organized by Elder Andrew Anderson," who must have been in Australia in 1841, judging from the context of this article.

<sup>9</sup>Church Chronology by Andrew Jenson, pages 44 and 45.

<sup>10</sup>Bancroft says that there were thirty-six members in this branch. (Page 410, History of Utah.)

kept in ignorance of the true state of affairs in Utah, as is shown by his vigorous appeals against the "misrepresentation" of opponents. . . .

And he was sincere, too. Little did he think when he framed this manly defense, that he was defending a false faith and a corrupt people. He believed every word that he wrote, and his letters to the *Millennial Star* during his Australian ministry reveal this fact and also his ignorance of the conditions that obtained in the mountains. . . .

Elder Wandell carried on a very successful mission in Australia. He was always ambitious and zealous in the accomplishment of the highest good possible. He found time, too, to write several articles for publication in the *Millennial Star*. One is an interesting account of gold digging in the Australian colonies. There was much excitement at this time, due to the discovery of gold there, and people flocked from all lands to share these prospects. The picture that Wandell paints of the fate of these gold diggers in their search for wealth is not alluring, and he advises all Saints not to be led away by any exciting stories of the fabulous gold fields there. . . .

He had never seen the Zion in the mountains, but in fancy he thought of it constantly, and glory and joy of the dream city filled him with a fierce home longing, and his eyes and heart turned always Zionward. It was with a happy heart and the consciousness of finished work that he set sail April 6, 1853, with a small band of Saints bound for America, on the ship *Envelope*.

When he arrived is not certain, but he did not go immediately to Salt Lake City. July 18, 1853, at North Beach, San Francisco, we find he baptized Eliza Evans and Catherine Keney.

On October 24, 1854, when the San Francisco Branch was

reorganized by Parley P. Pratt, Charles W. Wandell's name is recorded as a high priest. November 11, 1855, at a meeting of the Branch "Brother Wandell being present made some remarks, saying that his buisness connections with the world had led him to exercise a worldly spirit for the past year or a little over, but his determination then was to renew his covenant, to remove to San Bernardino, and from there to Zion, or wherever he might be counseled to go. And as he was a member of this branch of the church he desired a letter of commendation if the branch were so disposed. It was motioned that he receive letter of commendation." The motion being seconded, it was left for discussion, and some objections were made to giving Brother Wandell a letter. The objections were first, "that he had not conducted himself, according to his own confession, in a becoming manner to his profession and standing in the church, and second he had had difficulty in some way with Parley P. Pratt." After considerable discussion, it was considered that nothing of a serious nature could be brought against him by the branch and he was granted the letter.

Probably at some time in 1857 he started for Salt Lake City, at any rate we find that he was traveling with a small company in that direction. In the biography of Joseph F. Smith, as published in Latter-Day Saint Biographical Encyclopedia, we read the following:

With this outfit the two elders (Smith and Partridge) started down the coast to Santa Cruz County, California, where they joined a company of Saints under the captaincy of Charles W. Wandell, with whom they traveled through the country southward as far as the Mojave River, where Joseph F. Smith and others left the company and made a visit to San Bernardino. . . . Being under no obligations to continue traveling with Charles W. Wandell's company any further, he engaged to drive a team for George Chrisman, etc."<sup>1</sup>

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<sup>1</sup>Latter-Day Saint Biographical Encyclopedia.

Wandell, with his company, continued on their way to Utah, and passed through the southern part of the State just after the terrible Mountain Meadow massacre had taken place. This was his introduction into the glories of Zion, the glamor of the city he had sung and dreamed of faded, and in its place stood the brutal reality, a city gross and material, a den of vice and crime. In bated breath the people told of the horrors inflicted upon them by their leaders unless they obeyed counsel, and Wandell thus at last was privileged to breathe the "freedom" of which he had written so often. But he was not one to condemn quickly and he went to work quietly, but determinedly to get at the facts of the Mountain Meadow affair. The result of his investigations was the amassing of a volume of evidence, which has probably never been exceeded since. He was convinced that Brigham Young was implicated, and he was in the possession of well-nigh insurmountable evidence against him. These facts he embodied in a clear and logical "Series of Open Letters to Brigham Young," openly charging him with implication in the crime. He had never been able to publish this document, and it was with the rest of his papers turned over to the church after his death, and finally placed with other historical documents in the Historian's Office, where with nearly all of the contents of the Herald Office it was destroyed by fire in 1907. The loss is much to be regretted, as it would have proven interesting and valuable.

He was still in Utah as late as 1862, it is said, but from that time on until the year 1873, history leaves a blank, as far as record goes.

Upon the third day of March, 1873, a revelation was given to the church of Jesus Christ of Latter Day Saints (Reorganized) through their president, Joseph Smith, the son of the Prophet, which in part read:<sup>14</sup>

Let my servants Edmund C. Brand, Charles W. Wandell, and Duncan Campbell be appointed as special witness of the seventy in their places; and let my servants Joseph Lakeman, Glaud Rodger, John T. Davies, and John S. Patterson be also appointed as witnesses of the seventy before me.

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<sup>14</sup>Doctrine and Covenants 117: 8.

The only peculiar thing about this was that at the time of this revelation no such name as Charles W. Wandell was on the church records, and the man was unknown to the church in the East. Charles Wesley Wandell was in fact not a member of the church at the time this revelation was given, and he presents the anomaly of being the only man ever called to take a place in the church before he was a member. Upon the day following this revelation in the East, and altogether ignorant of its reception, Wandell became a member of the San Francisco Branch, being received on his original baptism, March 4, 1873.

This peculiar circumstance is one of the wonderful things that has inspired latter-day Israel.

He was rebaptized July 6, 1873, to satisfy some objections made to the original baptism. The rite was performed by Elder Glaud Rodger, and he was confirmed by Elders Glaud Rodger, Hervey Green, and John Roberts. His name was not reported to the church recorder as a member until some three months after he was called.

Alexander H. Smith writes to the *Herald*, volume 22, page 22, the following:

On my return to San Francisco, having notified Brother Wandell of my instructions," I met him and did, on August 22, 1873," ordain him to the office of an especial witness in the

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"Moved by Elder Edmund C. Briggs and George H. Hilliard that Charles W. Wandell be ordained a seventy in the place of Elder William D. Morton. Carried.—Conference Minutes, *Saints' Herald*, vol. 20, p. 290.

"He was also received by vote into the First Quorum of Seventy April 12, 1873. A license was issued to him, September 6, 1873, by James C. Crabb, president pro tem, and Francis Reynolds, secretary, by order of the September conference at Council Bluffs, in 1873, and by order of the First Quorum of Seventy. The date of Wandell's ordination is given on the church record as the 23d of August, 1873, but as both in his letter written to the *Herald* at the time, and a memorandum made in his private journal, Alexander H. Smith gives the date as the 22d, we think it to be correct.

Quorum of Seventies, in the Church of Jesus Christ of Latter Day Saints, Brother John Roberts, being witness thereto.

Elder Wandell immediately entered the active missionary field and at different times thereafter he wrote letters to the *Herald*. . . .

His labors were reported to the fall conference of the Pacific coast, which convened at Grand Army of the Republic Hall, in San Francisco, California, October 5, at 10 a. m. . . .

At this same conference a resolution was passed indorsing appointment of the first missionaries of the Reorganized Church to the Australian Mission. It read:

Resolved that we hereby indorse the Australian Mission, together with its appointments, Elder Charles W. Wandell and Glaud Rodger, by our faith, prayers, and means.

A reception was given the two missionaries shortly before they sailed, at the home of Elder John Roberts. Wandell tells the story of the voyage in a more interesting manner than it could be told for him. He says in a letter to President Smith, published in *Saints' Herald*, volume 21, number 8:

*Brother Joseph:* On the 6th of November, 1873, Elder Glaud Rodger and myself sailed from San Francisco on a mission to Australia. Our vessel was the barque *Domingo*; our business—to preach the gospel. We cast off from the pier at Stuart Street wharf at three p. m., and at sunset were outside of the Golden Gate and upon the bosom of the broad Pacific. After dark, and when the coast became shut out from our view, we still kept watch on deck until the Government light on North Point disappeared below the horizon, when we bid our final good-bye to America, and all that it held dear to us, and went below for the night. On the next morning nothing was to be seen from the deck of our vessel but the vast expanse of troubled water beneath, and the sky above, limited only by an uninterrupted horizon; but the light of blue water showed that we were still “on soundings”; and the great number of sea birds reminded us that land was at no great distance. . . .

Here follows a detailed and interesting description of the voyage and the work of Elders Wandell and Rodger among the native Saints of Society Islands. On Christmas day they sailed from Tahiti and on January 22, 1874 entered the harbor

of Sydney, Australia, where they entered at once, and zealously, into their appointed work.

The biography continues: On the 20th of November, 1874, Wandell writes from Sydney, devoting most of his letter to Brigham Young, whose nineteenth wife was at that time suing him in the courts. He, however, says that his work in Sydney is *status quo*, and expresses the desire to make the personal acquaintance of Joseph Smith, "upon any field of labor where duty calls and may call." This desire was never gratified.

On the July preceding they had reported that although the work was difficult, it was not altogether discouraging. Wandell said:

In Sydney we are increasing slowly as yet. I baptized two on Tuesday last, and have an appointment to baptize two more on Sunday next.

At this time Brother Wandell was delivering lectures on Spiritualism. The Saints of Sydney had two meetings on Sunday, testimony meetings on Thursday evenings, choir practice on Friday evening, and on Tuesday evening a "scripture meeting," at which the doctrines of the church were considered.

In December we learn through letter to Sister Rodger from her husband that Brother Wandell "was in Sydney quite lame with rheumatism." In his report to the April conference Brother Wandell asks for a release. . . .

The conference took action on the report of Charles W. Wandell; it was moved and carried that

Charles W. Wandell and Glauud Rodger were sustained in their mission to Australia, with permission to Brother Wandell to return home if the state of his health demanded it.

But the release came too late. While the conference was considering this motion they little dreamed that for nearly a month Wandell had been "called to rest from his labors," and even then was sleeping in an alien land.

It was nearly a month later than this even, before the friends at home heard the sad news of the death of this pioneer missionary. On May 19, 1875, came the letter from Brethren Rodger and Ellis, containing particulars of the last sickness and the death of Brother Wandell.

He remained at the home of Brother Ellis until he could no longer get around about his work, and then he asked Brother Ellis to take him to Saint Vincent's Hospital, where he thought he could be completely cured of what he thought was bronchitis; but upon his arrival he was told that he was suffering from heart disease and that a cure was impossible. "He was happy and had no fear of death," says Brother Ellis, and although the body of Brother Wandell was failing, his mind was as active as it ever was, and he prepared for death "as one who wraps the drapery of his couch around him and lies down to pleasant dreams." He died March 14, 1875, and was buried in Balmain Cemetery.

The following notice appeared in the Sydney papers of the 15th:

The friends of Richard Ellis are invited to attend the funeral of Reverend Charles Wesley Wandell; to move from his residence, Catherine Street, Forest Lodge, at half past two p. m., this day, Monday, March 15, for Balmain Cemetery.

The few Saints of that locality met the expense of sickness, death and burial with willing hearts. The testimony of Brother Ellis in his letter (*Saints' Herald*, page 344, volume 22) is worth repeating.

*Dear Brother:* I can bear my testimony that Elder Wandell has been a faithful Latter Day Saint and a servant of God while in this far-off land, and has left a name that will never be forgotten by the Saints here.

The ceremony over his last resting place was simple. Brother Rodger, whom he had left alone to finish the work which he heartily loved, spoke a few words over his grave, and the handful of Saints gathered around the grave sang a few

verses of a hymn Wandell, himself, had written, "Weep, weep not for me, Zion."

The last words that Wandell left to us were the closing paragraphs in his journal he wrote:

Know all men that I want all my home books and other church books to be the property of the Australian Mission of the Church of Jesus Christ of Latter Day Saints. I want all of my clothes, all of them, to be given to the elder whom the church may send out to take my place. The trunk goes with the clothes. I here (March 2) feel it my duty to state that I believe Young Joseph Smith to be the true leader and President of the Church of Jesus Christ of Latter Day Saints, as against the claims of Brigham Young to that office; and to be the legal prophet, seer, and revelator thereof. He must increase and Brigham shall decrease.

After my decease, I wish the church to assemble in a conference capacity, take action with reference to me that may be just and proper. I feel more than ever convinced that splendid work will yet be done here. Also, I here record my unlimited faith in the atonement of Jesus Christ as the world's Savior. It is in view of the completeness of that atonement that I am enabled to think so calmly about it. God and Christ are true and so is a universal providence.

After the conference meeting spoken of shall have been held I want this diary to be carefully and properly prepared for post office and sent direct to Plano to Brother Joseph, to be preserved in the archives of the church.

To any of my personal friends in America, who would ask after certain inner emotions, etc., I will say that all is calm and serene. The eternal future is bright, and one night the angels sang a beautiful song. The Adversary has not showed himself in any distinctive form, and I am truly and greatly blessed.

CHARLES WESLEY WANDELL.

Thus lived and died one of the bravest soldiers in the "army of the Lord." Joining the church at the age of eighteen, and becoming an elder in the same year, he spent almost a lifetime in the defense of the gospel message. Part of it was given to a mistaken defense, but when he discovered he was in the wrong, Wandell was not slow in renouncing his error, and became just as valiant in attacking the wrong, as he had been in defending what he believed to be right. His life was one of sorrow and sacrifice. He gave his all, simply and uncomplainingly. He spent a lifetime in the service of others, and sealed his testimony with his life, dying a stranger in a strange land.

Surely his life is worth remembrance, and his name is worthy of living in the hearts of every true Latter Day Saint.

Albert W. Aspinwall wrote of Elder Wandell as follows:

TO THE MEMORY OF C. W. WANDELL

President, poet, philosopher, friend!  
Sweetest of lines in our hymns hast thou penned.  
Thousands delighted with musical voice,  
Sinners by scores thou hast made to rejoice.  
In this foreign land we follow thy bier,  
For thy voice alone our spirits could cheer.  
Thy calmness and meekness we have in full view;  
Thy courage unsurpassed to dare and to do.  
Denial of self in the great Master's cause,  
Heroic and strict in keeping his laws;  
While far from home shall give thee the name  
Of Martyr on heaven's fair scroll of fame.  
What voices are these that are borne on the breeze,  
In that little graveyard, surrounded by trees?  
Over the grave they are singing thy hymn,  
"Weep, weep not for me," with eyes that are dim.  
The bursting emotion finds vent in the song,  
Which, beautiful, plaintive, is wafted along.

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole, we may not understand, but we are here to play it and now is our time. This we know; it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know for we have learned from sad experience that any other course of life leads towards weakness and misery.—David Starr Jordan.

## HISTORY OF SEVENTY

(Continued from page 492, volume 7.)

1907.—This year there were held nineteen sessions of the First Seventy at Lamoni, Iowa, with James McKiernan, president, and James F. Mintun, secretary, assisted by Charles Fry. The first session was held April 2, with eleven present, but others came till thirty-seven were present.

The presidents of the seventy requested the quorum to "consider and decide upon the question, 'how shall the Seventy proceed to form a quorum decision in harmony with section 104, paragraph 11, Doctrine and Covenants?'" "

This action was taken, as their decision in this matter:

That one quorum of seventy men may form a decision (or a majority, if circumstances render it impossible to be otherwise), but where there are more than one quorum of seventy men, all the members, or a majority, form a quorum for the rendering a quorum decision, until there may be seven times seventy, or four hundred and ninety men.

When a decision is desired upon any matter, the Senior President with his council, should call the seventies together in joint session, and the question presented for full consideration by all the members. In making the decision there must be no dissenting vote. The statement of the law is, that "every decision made by either of these quorums must be by the unanimous voice of the same, that is, every member in each quorum must be agreed to its decision in order to make their decisions of the same power and validity one with the other." We do not understand from this that every member must necessarily vote for the matter, but must be agreed to the decision. Should any member so far oppose the matter under consideration as to feel obligated to vote against it, the decisions would not be made.

This was indorsed by the Second and Third Seventy.

Brother Adolph E. Madison died during the year and the following was adopted as a fitting memorial:

Whereas, death has entered our quorum and removed from our midst our beloved brother and colaborer, Adolph E. Madison, and while we do not wish to murmur, we feel that we have lost an associate, and the church has lost an able representative, and his wife a faithful companion.

Resolved, That while we bow in submission to God who doeth all things well, we hereby express our sorrow and loss, and extend to his widow our deepest sympathy.

A resolution relating to secret societies was adopted and presented to conference as follows:

Resolved, That as so-called secret societies, secret orders, are held in varying estimation both within and without the church, lines of distinction between them difficult to make, and wherever made, in all probability, unsatisfactory; we, therefore, feel they should be classified as human institutions, while the gospel is divine. Be it further

Resolved, That as the gospel will answer every purpose or end the virtues of any or all of these combined could, that we commend the gospel alone as sufficient, and that we entreat all the members of the church to apply all their time, means and energies to the gospel and its work rather than to distribute efforts between it and other movements that, as organizations, are no part of it, and whose virtues, so far as such exists, are found in it.

These were considered by the conference and laid on the table.

Charles Fry and Evan A. Davis were chosen and ordained high priests, thus reducing our number.

Frederick B. Farr, John Harp and William Davis were selected and ordained seventies to occupy in the First Seventy.

Sixty-nine members in the quorum, sixty-three appointed missions.

#### SECOND SEVENTY

At Lamoni, Iowa, assembled the fifteenth annual session of the Second Seventy, with Columbus Scott presiding, and Hiram E. Moler secretary. Thirty-six of the members were present.

Brother William W. Blanchard passed away in death during the year, which occasioned the passing of a suitable resolution of condolence.

Brethren Thomas W. Chatburn, Hiram A. McCoy, Walter W. Smith and Robert J. Parker were removed from the quorum by action of the General Conference in providing for their ordination to the office of high priest.

Osro J. Hawn was chosen and ordained a seventy and enrolled in this quorum.

On April 13, a resolution was passed disapproving of, and protesting against any of our brethren, or ministers of the church, engaging in the sale of, or using their influence to effect

the sale of stock in any corporation that is not authorized by the church, and that is not paying a dividend regularly.

### THIRD SEVENTY

The eight sessions of this year of the Third Seventy were held at Lamoni, Iowa, with Hyrum O. Smith presiding, and David A. Anderson secretary.

Brother David S. Palmer was approved for membership in the quorum April 6, and ordained and enrolled the following day.

On the seventeenth David A. Anderson was chosen to be ordained a high priest, and James W. Davis was selected secretary-treasurer in his stead.

Seventy of the members reported the following labor: Sermons, 2,012; baptized, 124; confirmed, 98; ordained, 17; blessed, 62 children; and made 26 new openings.

Of the meetings this year it is said, "All our sessions have been interesting and characterized by a spirit of deep earnestness and devotion."

This year the first circular letter was issued entitled: "Circular letter, number 1."

1908.—Sixteen members of the First Seventy were present at the convening of the quorum on April 1, at Independence, Missouri, with James McKiernan presiding, and James F. Mintun secretary, assisted by Samuel S. Smith. At the close of fourteen sessions there had been forty-nine present.

Samuel D. Payne had died during the fore part of the conference year by a stroke of lightning, and the officials of the quorum had sent to his widow a letter of condolence and sympathy.

In consideration of some complaints made by William R. Smith on the account of not being appointed a mission it was decided to request the Twelve to appoint him a mission this year if found practicable.

Brethren Hiram H. Robinson and Levi Phelps were honorably released.

The following papers were read:

"Is the second offense in case of adultery unpardonable?" by James F. Mintun, and

"Palestine and the Holy Land," by Arthur B. Phillips.

One prayer meeting was held on April 5 at which were sixty-one of the Seventy.

The "Procedure on Church Courts" was considered, slightly amended and adopted. See General Conference Minutes, pages 1049-1062.

The action of the Twelve on mission conferences was indorsed.

The communication from the Twelve on silencing of ministers was considered. See General Conference Minutes, page 1096.

A new circular letter was authorized and issued, entitled, "Circular letter number 8."

The secretary was authorized to procure for the use of the quorum a duplicator, which was done.

The selection by the presidents of seventy to be ordained seventies to occupy in this quorum were approved. They are, Birch Whiting, Leonard G. Holloway, Jerome E. Wildermuth, Leonard Houghton, George M. Shippy and David Dowker, and the conference provided for their ordination.

A roll call of members daily was authorized for future sessions of the quorum.

Reports received show 8,216 sermons preached, and 323 baptisms. The quorum will be filled when all are ordained who have been approved.

#### SECOND SEVENTY

The sixteenth annual session of the Second Seventy was held at Lamoni, Iowa, in April. Ten meetings were held at

which 35 members were in attendance. The work done by the quorum for the past conference year is: Services attended, 13,041, sermons 7,627; baptisms, 507; confirmations, 434; children blessed, 351; administrations, 1,941; ordinations, 20; debates, 17; new openings, 94; marriages, 42; branches organized, 2; Sunday schools organized, 9; and Religios, 5.

The document that was presented by the Twelve to the First Seventy on silencing of ministers was adopted by this quorum.

The matter to secure a cheaper edition of the Book of Mormon was agitated, and a petition sent to the conference to this end was adopted, and resulted in some good in this direction.

The names of Johnson Hay, Joshua T. Hackett, and James C. Farnfield were added to the quorum, and Isaac P. Baggerly was removed from the quorum by being superannuated. The number of the quorum was now 64.

#### THIRD SEVENTY

The Third Seventy held nine sessions this year at Independence, Missouri, with all the nineteen members present. Hyrum O. Smith presiding, James W. Davis secretary.

Brother J. A. Becker was lost to the quorum by being ordained a high priest, and James E. Kelley and Rees Jenkins were enrolled in the quorum by selection and ordination.

The reports from all the members gives the following totals: Sermons, 2,474; baptisms, 198; confirmed, 173; ordained, 13; blessed 88 children; new openings, 40; and 1 branch organized.

All the meetings were characterized by the spirit of earnestness and true brotherly love.

1909.—The convening of the First Seventy occurred on March 31 with James McKiernan president and J. F. Mintun secretary, assisted by David E. Dowker. Thirty-four were present during the eighteen sessions held at Lamoni, Iowa.

Brother William M. Rumel was honorably released, and Gomer Reese was dropped by his request.

On the 4th a social service of all the Seventy was held and also another service of the same character on the 11th.

Brother Romanan Wight resigned as one of the Presidents of Seventy on account of continued affliction, and his resignation was accepted by the council and Brother John Arthur Davies was selected to fill the vacancy. Both these actions were approved by the Seventy.

A communication on providing tracts was considered and the following adopted:

Resolved, That it is the sense of the First Quorum of Seventy that the Twelve have the right to examine and assist in the publication of tracts for their respective missions according to their peculiar needs, and that when it is wished that the tracts become authoritative as church literature the tract should be submitted to the Presidency for their indorsement as provided in Doctrine and Covenants 125: 11.

The quorum petitioned conference to provide for a uniform reading of section 22, Doctrine and Covenants, with the same document in the Holy Scriptures.

On April 16 President James McKiernan gave the following spiritual instruction:

Let my servants, men of wisdom and discretion along with my servants of means and material wealth of this world, set them in order, and organize for the holding of properties for the benefit of the poor, to be the properties of my church, those who are willing to consecrate and dedicate their properties for the good of the church according to the laws of the land.

On the seventeenth a revelation was presented to the Seventies coming through the Prophet of the church, which was considered prayerfully and adopted, and again on the 19th another communication purporting to come from God was adopted after very careful consideration. (See Doctrine and Covenants, sections 128, 129.)

Brethren John F. Wiles, Oscar W. Okerlind, James M. Smith and James C. McConaughy were selected by the Presidents

of the Seventy to be ordained to occupy in the First Seventy. There were 69 members in the quorum, 61 of which reported 6,943 sermons and 340 baptisms. The reports this year showed that many had been hindered by reason of sickness, but had been much blessed of the Spirit in their ministrations.

#### SECOND SEVENTY

The seventeenth session of meetings of the Second Seventy was held in April at Lamoni, Iowa. Ten regular meetings and four joint meetings with all the Seventy. One joint prayer and fast service was held on Sunday, April 18. Reports from 59 of the members indicated the following for the past conference year's work:

Services attended, 12,957; sermons, 8,322; baptisms, 404; confirmations, 412; children blessed, 364; administrations to sick, 2,248; new openings, 75; organized 4 branches, 11 Sunday schools, and 2 Religios. The quorum concurred in the release of Romanan Wight from the office of President of Seventy, he having sent in his resignation on the account of ill health.

The following from the Quorum of Twelve was concurred in:

Resolved, That when a man is expelled from a quorum for cause, he is thereby silenced from acting in any official capacity in the church: and before he can be granted a license to act in any office he must make reconciliation with his quorum expelling him, and be relieved from disability by said quorum.

This was adopted by the First Quorum.

The following on inventories was also adopted:

Resolved, That it is the belief of this quorum that those making inventories to the bishopric, or those appointed to receive inventories, should receive certificate of approval when submitted. If not approved, to be notified by those to whom statement is submitted.

Sections 128 and 129 of the Doctrine and Covenants were considered and adopted as revelations from God by this quorum with the other two quorums in joint council.

Brother John Shields was removed from the quorum by virtue of his ordination to the office of high priest.

This quorum also approved the selection of John Arthur Davies to be ordained to the office of a President of Seventy.

The number of members in the quorum now was only 63.

### THIRD SEVENTY

There were nine sessions of the Third Seventy held this year at Lamoni, Iowa, beginning April 7. Hyrum O. Smith president, James W. Davis secretary.

Joseph W. Smith had been selected the spring previous and had been ordained during the year and was now a member of the quorum.

Brother Robert C. Russell was chosen by revelation and ordained an apostle. Besides the regular sessions, four joint sessions were held with the other Seventies, one session being that of fasting and prayer.

The reports of nineteen members shows the amount of labor for the conference year to be: Sermons, 2,347; baptisms, 160; confirmed, 119; ordained, 17; children blessed, 79; new openings, 35; 1 branch, 4 Sunday schools, and 3 Religios organized.

Peace and harmony prevailed at all the sessions.

1910.—This year the First Seventy convened April 4 at Independence, Missouri, with 25 present at the opening session, others coming till there were 45. Eleven sessions were held.

By advice of the Presidents of Seventy, Brother John Arthur Davies was transferred to the Third Seventy.

Brother Nels C. Enge presented his resignation from the quorum and it was accepted.

The Presidents of Seventy selected to occupy in the First Seventy Brethren William P. Bootman, Joseph T. Thompson

and Albert E. Stone, and these selections were accepted, but Brother Thompson was not willing to accept.

The officers of the quorum were authorized to prepare another circular letter, and it was issued and denominated "Circular Letter No. 9."

The following was adopted and by vote a copy was presented to the Presidency of the church:

Resolved, That it is the opinion of this quorum that it is unprofitable to discuss mooted questions in a public way as the question relative to Daniel, chapter 2, is being discussed.

This action on family allowances was adopted by the Presidents of Seventy and concurred in by the First Seventy.

Whereas, The present family allowance is inadequate to meet the necessary wants of those dependent upon the church for support; therefore,

Resolved, That we favor an increase in allowances, and that a copy of this resolution be presented to the Twelve and Bishopric.

The committee on the Book of Commandments reported, and the report was published in both the *Saints' Herald* and the *Zion's Ensign*.

The quorum now consisted of 69 members, 66 of which reported, 11 of which are laboring locally. Their reports showed the following labor: sermons 7,190; and 420 baptisms.

The brethren report that in their ministrations this year they have enjoyed more of the Holy Spirit than in any previous year.

#### SECOND SEVENTY

The eighteenth session of this quorum was held at Independence, Missouri, in April, there being ten meetings held, and one joint prayer service with others of the Seventy.

The labors for the conference year were: Services attended, 11,841; sermons, 7,582; baptisms, 643; confirmations, 594; children blessed, 332; administrations to the sick, 1,971; mar-

riages, 39; ordinations, 51; debates, 9; new openings, 94; organized 6 branches, 7 Sunday schools, and 3 Religios.

Jefferson D. Erwin was released because of peculiar conditions. Francis J. Ebeling was ordained to the office of high priest.

Brother Johnson Hay died during the conference year, and suitable resolution of condolence was adopted. Richard B. Howlett died December 31, of this conference year. This reduced the quorum to fifty-nine after the acceptance of Brethren Holmes J. Davison and Alexander C. Silvers had been received into the quorum.

Nine sessions were held of the Third Seventy this year at Independence, Missouri, one of which was a joint session with all the Seventy. Hyrum O. Smith, president, Ralph W. Farrell, secretary.

All the twenty members were actively engaged in the mission field, three in foreign countries, Rees Jenkins in Wales, and James W. Davis and Edward F. Robertson in Australia. The labors reported were: Sermons, 2,576; baptized, 145; confirmations, 141; ordained, 14; children blessed, 97; new openings, 26; 4 branches and 2 Sunday schools organized.

Brother James Arthur Davies was transferred to this quorum from the First Seventy, and O. R. Miller and Jesse W. Paxton were selected to be ordained to occupy in this quorum, and these selections were approved.

Several subjects of importance have been discussed, and light has resulted therefrom.

(To be continued.)

And a man shall be as a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. And the voice of weeping shall be no more heard in her nor the voice of crying. There shall be no more thence an infant of days nor an old man that has not filled his days.—Isaiah.

## LOCAL HISTORIANS AND THEIR WORK

### HISTORY OF LAMONI STAKE BY ELDER DUNCAN CAMPBELL, STAKE HISTORIAN

(Continued from volume 7, page 248.)

1875.—Continued

At the conference held with the Little River Branch, June 19, 1875, Samuel H. Gurley, president, Orlin B. Thomas, secretary, the Little River Branch reported seventy-three members, Chariton eleven, Lamoni one hundred forty-one, net increase twenty-six.

The following motion concerning the Leon branch was carried:

Whereas, the Leon Branch having been for a long time beset with difficulties and all the officers thereof having resigned, therefore be it resolved that said branch be and is hereby declared disorganized and their record to be transferred to the Decatur secretary, that all members desiring letters may obtain them from the district conference, when in session, in accordance with their standing, they being members of the church at large.

Zenos H. Gurley, George Morey, Ebenezer Robinson, Charles H. Jones, Alfred W. Moffet, George Braby, Andrew J. Blodgett, Caleb Blodgett, Briggs Alden, Orlin B. Thomas, George Sweet, Edwin Stafford, Charles Sheen, William N. Abbott, James P. Dillon, John Johnson, George Adams, George Spencer, Samuel H. Gurley, John F. Green, William Dodson, Robert Booth, Joseph Wheeler, David B. Morey, Andrew K. Anderson, Hudson R. Harder, Lyman Little, and the bishop's agent reported. It was ordered that a brother who had sustained loss be paid twenty-five dollars out of the district fund.

"Moved that the Allenville Branch be accepted as a part of the district, if agreeable to the district to which it now belongs."

Samuel H. Gurley wrote from Lamoni, July 16:

Just returned from Allenville; baptized two on Sunday last at that place, also three at Lamoni a few days before. The work is progressing

steadily in this district. Most of the elders lift a warning voice as their circumstances will permit.

Briggs Alden wrote from Fontanelle, Iowa, July 27:

Had attended the June conference at Decatur, Iowa, and was surprised to see the change that had taken place in the last ten years. Instead of an old log house with a congregation of twenty-five or thirty that claimed to be Saints, he saw a brick house nearly full of Saints, with as able expounders as will be found in any of the districts.

The district was reported to the Semiannual Conference in September as follows:

Decatur (Iowa) District contains three branches—Lamoni one hundred forty-one members, total increase twenty-eight; Little River seventy-three members; Chariton eleven members. Leon Branch disorganized. Total membership three hundred and five. There are some twenty-five scattered members. General condition of the work is good, and the work is onward. Samuel H. Gurley, president; Orlin B. Thomas, secretary.

About this time Alfred W. Moffet wrote from Pleasanton, Iowa:

I am preaching in the region round three to sixteen miles away nearly every Sunday during the present season. A good feeling prevails, think some good will come of it after a while. Thinking men are investigating the doctrine.

At the conference held with the Lamoni Branch, September 17, Samuel H. Gurley presiding, Orlin B. Thomas, secretary, a considerable number of visitors from abroad were invited to take part in the deliberations of the conference. Lamoni Branch reported a numerical strength of one hundred and fifty-three. Thirteen had been baptized. The condition of the branch is in some respects, better than when last reported, and in other respects not so good; on the whole it can hardly be regarded in as good condition as before. Daniel P. Young is president and Wilson Hudson clerk.

Chariton, numerical strength thirteen. Branch in good standing. James McDiffit, president, John W. Kent, clerk.

Little River, numerical strength eighty. Meetings every Sunday. Six were baptized. Ebenezer Robinson, president; Lyman Little, clerk.

The following elders reported: Alfred W. Moffet, Charles

H. Jones, James McDiffit, George Adams, James P. Dillon, Andrew J. Green, Charles Sheen, Samuel H. Gurley, John Johnson, George Morey, Edwin Stafford, George Sweet, Oliver J. Bailey, Horace Church, and Zenos H. Gurley. Priests: Hudson R. Harder, Silas J. Madden, John F. Green, and Pinkerton with Teacher Andrew K. Anderson reported. Of the visiting brethren, Elijah Banta, Samuel V. Bailey, and William W. Blair made remarks. The latter spoke of his labors in this section of the country sixteen years ago. He had witnessed the rise of the work here and spoke of the general growth of the work.

Andrew Himes, of the Allenville Branch reported the Nodaway District unwilling to set off that branch to the Decatur District.

The following resolution was adopted:

Whereas the growth of the work in this place [Lamoni] seems to require the use of a larger house than is now at the service of the Saints; resolved, That a committee of three be appointed to take into consideration the necessity, feasibility and practicability of building a house of divine worship in this township, and report to the next session of this conference.

Zenos H. Gurley, Andrew K. Anderson and Ebenezer J. Robinson were appointed on that committee and reported as follows:

We your committee on church house report that we deem it essential that such a house should be built, and believe that as a people we are abundantly able to render the enterprise both feasible and advisable, and we respectfully recommend that said house be builded within one year from date, and that so far as practicable, all material be hauled to the place of building this coming winter.

Further, as the matter directly interests the Lamoni Branch of the church, we recommend that the locating of building spot, and also of size of house, together with quality of material, etc., be left to a committee of seven, five of whom to be appointed by the Lamoni Branch of their number, and two by the Order of Enoch in behalf of their interests, of their number, to act conjointly in soliciting aid, and also in seeing the work executed.

The report was adopted, and the Lamoni Branch and Order of Enoch requested to move at an early day.

Orlin B. Thomas, district secretary, resigned, and Edwin Stafford was chosen to succeed him. Samuel H. Gurley district president resigned, and George Adams was elected to the office, he afterwards declined, and Alfred W. Moffet was chosen. The bishop's agent reported, but his report was not spread upon the minutes. There was preaching by Duncan Campbell, Samuel V. Bailey, William W. Blair, and Joseph Smith.

A *Herald* editorial for October 15, says:

A party from the conference lately held at Council Bluffs, visited Lamoni, Decatur County, Iowa, on their return east. The party consisted of Brethren Israel Rogers, David Dancer, Elijah Banta, Henry A. Stebbins, William W. Blair, David H. Smith, Duncan Campbell, Samuel Bailey, Norman W. Smith, Andrew Hayer, Ole Elefson, and Joseph Smith, all of whom went to view the country, see the people, and attend the Decatur district conference. It was a very enjoyable trip and resulted in satisfying the excursionists that the land was excellent, the crops this year good, the people agreeable, the conference a pleasant one, and the country a delightful one to live in. Everybody, ourself included, had a strong attack of the farming and pastoral fever.—Now don't rush into that region all at once, but go cautiously, carefully, and with all things prepared before you; as the law directs.

We advise all who may intend going into that region of country to settle, to consult with Brother Elijah Banta, and if practicable, get his assistance to buy land; as he is quite well acquainted with localities and prices; also with the relative values of differently situated tracts of land. Besides this, if brethren go buying here and there without concert of action, some may get faulty titles, and others may pay more than lands are really worth, and by this means unduly enhance the general prices of land for those who may come after them.

There are a hundred and fifty-three members in the Lamoni Branch this fall, with a constant prospect of increase, as an interest is awakened all over the district. At their last conference it was resolved to build a chapel for worship, and a building committee was appointed, with instructions to proceed at once to the completion of the work. From the character of the committee, we are safe in assuring those interested, that a strong effort will be put forth to make it a success.

We are also authorized to say that no one, be he Saint or otherwise, who will not consent to the righteousness of God and the rules of right dealing between man and man, will be wanted there—nor will such be

welcome there, either to those in or out of the church. But men—honest men—true men and women will find warm hearts and good neighbors. There is neither justice of the peace nor constable in the township where the Saints are settled; neither has there been a lawsuit there during the five years of their settling there; so says rumor.

*Saints' Herald*, November 15, says: "Brother Zenos H. Gurley is holding semimonthly services at Davis City with good results."

The following action obtained at a conference of the Nodaway District, November 28:

The petition from Allenville Branch signed by twenty-five members asking to be set off from the Nodaway District, was laid before the conference, and after a fair consideration the following territory was granted: all the territory east of the middle fork of Grand River, which is to be attached to the Decatur District, if they will accept the same, including the Allenville Branch.

In the month of December the district lost by death two of its pioneer and firm pillars, who died within a few days of each other; David Perdun on the third, and George Morey on the fifteenth. Brother Perdun lacked but a few days of being eighty-six years old. He was an old-time Saint and of that number who suffered the loss of home by being driven from it by the mob in Hancock County, Illinois. Brother Morey was a little more than seventy-two years old. He embraced the gospel in an early day, probably in 1833. He was one of the doorkeepers when the Kirtland temple was dedicated, March 27, 1836. He was a high priest and a member of the high council of the Reorganized Church. He was the first president of the Little River Branch and also the first president of the Decatur District. He seemed to be favored in a peculiar manner with the gift of healing.

Conference met with the Little River Branch, December 10. It was resolved that we consider Brother Alfred W. Moffet

president of the conference by virtue of his office, while he remains president of the district. Ebenezer Robinson, secretary pro tem. Branch reports: Lamoni one hundred and fifty-nine members, baptized three; Little River eighty-one members; no reports from Chariton. Officers present: one high priest, thirteen elders, four priests, two teachers. The following brethren reported: Ebenezer Robinson, Andrew J. Blodgett, Caleb E. Blodgett, Andrew J. Ames, William N. Abbott, Briggs Alden, Alderson G. Weeks, Andrew J. Green, Zenos H. Gurley, Edwin Stafford, Alfred W. Moffet, Samuel H. Gurley, George Bird, George Sweet, Oliver J. Bailey, Charles H. Jones, John F. Green, and Silas J. Madden. The Bishop's agent reported receipts of \$62.50, expenditures of \$49.99, leaving a balance on hand of \$12.51. It was resolved that a subscription paper be circulated among the branches of the district for all to pay what they feel able and willing, for the poor, and hand the amount to the bishop's agent at the ensuing quarterly conference.

The Saints at Davis City presented the following petition:

Whereas, the several members of the church belonging to the Lamoni Branch, residing at Davis City, have sought and obtained permission from the Lamoni Branch to be organized into a separate branch, they do hereby petition conference to appoint the proper authority to attend to said organization at as early a day as practicable.

On motion the president of the district was authorized to organize the above members—as well as those of the Little River Branch residing in the neighborhood of Davis City—into a branch, with the privilege of calling on whom he may deem proper to aid him in the work. Four were baptized. There were healings, prophecy, tongues, interpretations.

Zenos H. Gurley, Orlin B. Thomas, and Edwin Stafford were appointed a committee to compile the resolutions on the district minute book.

1876

Under date of January 3, George Spencer wrote from Chariton, Iowa, as follows, in part:

Brother McDiffit is laboring for the cause of the Master in the branch and round about the branch as convenient. We can say the work is onward in this place, though we have had some spiritual warfare to do, and we are trying to keep up the war yet. We have had two public debates; one with a Mr. Pulsifer, a Campbellite, and one with a Mr. McMullen. . . . There has been eleven members baptized here since the work began and the Spirit signified others on the road. We would say to any of the brethren passing this way, "Come over to Macedonia and help us."

Brother James McDiffit, under date of first instant, writes encouragingly from Chariton, Iowa. Nine had been added to their number within the last six months. They were "rejoicing in the gifts and blessings of the gospel." Prophecies made, and blessings promised through the gifts of the Spirit, had been and were being fulfilled and enjoyed. (*Saints' Herald*, vol. 23, p. 144.) Conference was held at Davis City, Iowa, March 10-12, Alfred W. Moffet president and Edwin Stafford secretary. After an address by the president, the hour was given up to free interchange of thought on points of doctrine.

The report of the Davis City branch being offered, and not being made in conformity with the resolution relative to branch reports, it was ordered back to the branch for correction. Davis City had been organized December 19, 1875, by the president of the district, pursuant to instructions of the previous conference. There were twenty-one members, Andrew J. Ames was chosen president, Andrew J. Blodgett, jr., priest, and Lars Rasmussen, clerk.

The Chariton Branch report was also referred back for correction.

Little River, numerical strength eighty-one; five had been baptized.

Lamoni, numerical strength one hundred and sixty-four; there had been four baptisms.

James McDiffit, George Spencer, Edwin Stafford, William N. Abbott, Samuel Ackerly, Alma Kent, John Johnson, Eben-

ezer Robinson, Orlin B. Thomas, Charles H. Jones, George Sweet, James W. Mather, Andrew J. Blodgett, Alfred W. Moffet, John F. Green, Silas J. Madden, Charles W. Dillon, Lewis Fowler, Hudson R. Harder, reported. There were present one high priest, two seventies, nine elders, five priests, two teachers, three deacons.

The bishop's agent reported verbally, having on hand \$24.85. Preaching by Zenos H. Gurley, Charles H. Jones, William F. Seward. Two were baptized.

The district reported to the April General Conference a total membership of two hundred and forty-one, increase seventy-four, loss ten.

Conference was held at Lamoni, June 2-4, Alfrew W. Moffet, president, Edwin Stafford, clerk. Rules of Order and Debate was adopted as a guide in conference business. Davis City Branch reported twenty-five members; Little River, eighty-nine; Lamoni, one hundred and sixty-seven; Chariton seventeen; Allenville, thirty-two. The Allenville Branch had been organized late in 1870, probably, and was one of the three branches which were organized as the Nodaway District, November 18, 1871. By request, it was detached from that district and attached to Decatur District by authority of General Conference. Its original name was "Sweet Home."

Zenos H. Gurley, George Sweet, Edwin Stafford, Charles Sheen, Alma Kent, Andrew J. Green, Samuel V. Bailey, Alfred W. Moffet, George Spencer, Orlin B. Thomas, Andrew J. Ames, Horace Church, James P. Dillon, Charles H. Jones, Isaac P. Baggerly, Ebenezer Robinson and William Hines reported.

Bishop's agent reported: On hand last report, \$24.85, receipts \$.60, total \$25.45, paid out \$33.50, balance due agent, \$8.05, which amount he gave to the district as tithing.

Zenos H. Gurley, Ebenezer Robinson and George Sweet were

appointed a standing court "to try all cases pertaining to this district which may legally come before them, from this time to the convening of the next conference."

The proposed change in size of the *Saints' Herald* was looked upon with disfavor.

It was ordered that the secretaries of the branches ascertain as far as practicable the whereabouts and standing of scattered members, and if a satisfactory report be not obtained from them, they be requested through the *Herald* to appear in person, or send by letter to the branch to which they belong, a reason why their names should not be erased from the branch record, all such to be reported absent or scattered.

There was preaching by Samuel V. Bailey, Zenos H. Gurley, and Alexander H. Smith. Throughout the entire session peace, order, and harmony prevailed. Expressed differences of opinion were received in a good-natured manner generally. The Spirit of our God was sensibly with us during preaching, prayer and testimony meetings. The elders were admonished through the gift of prophecy to put on their armor and to keep it bright by constant use; the promise being that the Lord will bless them with greater blessings than have ever before been bestowed upon us."

Conference met at Little River, September 1, Alfred W. Moffet presiding, Edwin Stafford, secretary. The first session was devoted to prayer and testimony. Branches reported: Lamoni one hundred and eighty members, Daniel P. Young president, Orlin B. Thomas clerk; Chariton nineteen members, James McDiffit president, John W. Kent, clerk; Allenville imperfect; Little River one hundred and seven members, Isaac P. Baggerly president, Lyman Little, clerk; no report from Davis City.

Edwin Stafford, Alma Kent, George Spencer, James McDiffit, Orlin B. Thomas, Isaac P. Baggerly, Charles Sheen, Andrew J.

Blodgett, Silas J. Madden, Zenos H. Gurley, Alfred W. Moffet, George Sweet, William N. Abbott, Milton H. Gregg, Lewis Fowler, Ebenezer Robinson, James W. Mather, Hudson R. Harder, reported.

The standing court appointed at the last conference reported.

The following brethren were assigned fields of labor in the district: Orlin B. Thomas, Hudson R. Harder, Samuel V. Bailey, Alma Kent, Milton H. Gregg, Isaac P. Baggerly, Andrew J. Ames, James W. Gillen. All district elders not heretofore provided with missions were requested to labor as their circumstances would allow. The following measure obtained:

Whereas it has been the custom heretofore to leave unfinished business on Saturday to be finished on the Sabbath, Be it resolved that hereafter all business transacted of whatever nature, either reports of elders or committees that shall be presented during the business hours of the conference shall be closed on Saturday of each conference.

Alfred W. Moffet was appointed a delegate to the Semi-annual Conference, the conference to take measures to defray his expenses. There was preaching by James W. Gillen, Zenos H. Gurley, George Braby, and Edwin Stafford. One was baptized.

The following is the report of the district to the Semiannual Conference:

Decatur: five branches, three hundred and seventy-one members, with twenty-four scattered; aggregating three hundred and ninety-five members, including two apostles, three high priests, four of the seventy, and twenty-six elders. Alfred W. Moffet president.

The district lost a stanch member in the person of George Braby, who died by fever, October 15. He was forty-two years old, had received the gospel in 1849, and joined the Reorganization in 1863. He was a zealous and able defender of the gospel.

Crowell G. Lanphear wrote from Davis City, December 25, in part, as follows:

I have good news to communicate from this part of the country. In the first place I have found quite a number here that have a good word and testimony to give on the Lord's side, and who are trying to live in such a manner as to win the great prize at the end of the race. It is also quite apparent that the Saints (according to the word of the Lord to them) are finding favor with the people in the borders of Zion, and throughout the western country. The people here are very friendly towards the Saints.

1877

In response to a request from a number of brethren living at Lucas, Iowa, Alfred W. Moffet, president of Decatur District, desired Elder James McDiffit of the Chariton Branch to represent him in aiding the Lucas brethren to organize. At a meeting held February 17, James McDiffit, presiding, Lorenzo W. Powell, clerk, a resolution to organize that evening prevailed, and some fifteen or twenty persons presented their names for membership. John Watkins was chosen presiding elder, Evan B. Morgan presiding priest, and Lorenzo W. Powell, clerk. By resolution, the name Lucas Branch was adopted.

From *Saints' Herald*, of July 1, we quote:

"Brother John Watkins writes of the organization of Lucas Branch at Cleveland, Lucas County, Iowa, now numbering twenty-four members. The elders preach in the Presbyterian church there each Sabbath evening, and also are filling appointment in other places."

Conference met with the Lamoni Branch, March 3, Alfred W. Moffet presiding, Edwin Stafford, clerk. The committee on compiling resolutions, not being prepared to report, was continued.

Branch reports: Lamoni one hundred and eighty. Seven baptized. Daniel P. Young, president; Asa S. Cochran, clerk. Little River presented a report, but an objection was raised on account of some removing from the branch being denied letters of removal. An appeal from the parties aggrieved was pre-

sented, together with a remonstrance from some of the members of the branch, and Alma Kent, Charles H. Jones, Samuel Bailey, James W. Gillen, and Horace Church, were appointed to investigate, with power to examine all witnesses and obtain all testimony in the case. They reported that the persons named in said appeal were found to be in good standing, and entitled to all rights and privileges as members of the church at the time of asking for letters of removal; and furthermore that letters of removal were voted to them at a regular meeting of said branch, by a large majority of those present at said regular meeting; therefore, the committee did not find sufficient grounds to justify the appeal. The report was approved, and it was ordered that the secretary notify the Little River Branch of this action and instruct it to grant letters of removal to said parties, also that the president and clerk of Little River Branch make the necessary changes in the branch report, and that the report then be accepted. As corrected, the report gave ninety-two members, Davis City thirty-five, Allenville, twenty-nine, no reports from Chariton or Lucas.

Bishop's agent reported receipts, \$65.10, expenditures, \$36.60, on hand, \$28.50.

Elders reporting: Zenos H. Gurley, Samuel Ackerly, Samuel H. Gurley, James McDiffit, Edwin Stafford, Oliver J. Bailey, Charles Sheen, Alfred W. Moffet, Ebenezer Robinson, Andrew J. Blodgett, James W. Gillen, Alma Kent. Priests: Hudson R. Harder, Asa S. Cochran, William F. Seward, and Charles W. Dillon reported.

It was ordered that all resolutions passed by this and like bodies in this district, be embodied in a book provided by the bishop's agent for that purpose. There were special calls for preaching from Allenville and Osceola. The president was instructed to appoint two-day meetings in various parts of

the district, time and place to be designated by him. James McDiffit reported the organization of a branch at Lucas. Ebenezer Robinson and James W. Gillen preached.

The Lone Rock Branch was organized the first Sunday in April by Alfred W. Moffet, district president, Hudson R. Harder clerk of the meeting. There were twelve original members: Isaac P. Baggerly was chosen president and Elisha Hopkins clerk. Isaac P. Baggerly wrote from Eagleville, Missouri, April 7, as follows:

We have recently organized a branch to be known as the Lone Rock Branch, composed of twelve members; and the prospects are good for the ingathering of others. Our able brother, Zenos H. Gurley, brought the gospel to this country a few years ago; and laid the foundation for a good work, which I believe will be accomplished if we will but live our religion.

Andrew J. Blodgett, sr., wrote from Allendale, Missouri, June 8, as follows:

We moved to this place last March, and then there were some thirty members in the branch, but no one but a teacher to take the lead, and they were so cold he could not get them together; but we took hold and helped them to get fully organized again. I was chosen to preside and we are now holding regular meetings every Sunday. The Saints are getting more united and we feel strong in the faith and determined to contend for the truth and the law of God. The Spirit has promised that if we live humbly and prayerfully, this branch would be blessed, and much good done, for it was of his planting. Remember us, as this is a hard place, and sin abounds.

The conference was held at Lamoni, June 22-24, Alfred W. Moffet presiding and Edwin Stafford clerk. Lamoni Branch reported one hundred and seventy-five members; Lone Rock, twelve; Lucas, twenty-four; Little River, ninety-four; Davis City, thirty-six; Allenville (changed to Allendale) thirty-seven. Zenos H. Gurley, Alexander H. Smith, James W. Gillen, Isaac P. Baggerly, Alma Kent, James P. Dillon, Charles Sheen, John Johnson, Robert Lyle, Hudson R. Harder, Alfred W. Moffet, George Adams, Samuel V. Bailey, Andrew J. Ames, Crowell G. Lamphear, William N. Abbott, Samuel Ackerly,

Charles H. Jones, Joseph Boswell, Joseph Wheeler, Ebenezer Robinson, Orlin B. Thomas, Daniel P. Young reported. One two-day meeting had been held.

Alma Kent, Duncan Campbell, and James W. Gillen audited the account of the bishop's agent and found it correct: \$290.53 receipts \$208.43 expended, \$82.10 on hand. The agent asked if the conference would recognize the act of helping those in distress not belonging to the church out of the funds in his hands. This resulted in the following:

Resolved that all church funds be used expressly for the purposes they were donated for; viz, for church purposes.

Alma Kent and Zenos H. Gurley were appointed to organize the scattered members in the northwestern part of the district into a branch.

Ebenezer Robinson repeated the history of how the name "Latter Day Saints" was given to the church. Stated that the church existed four years under the name of the Church of Christ, but upon finding another church having the same name, and after consultation in conference assembled, Elder Rigdon moved that the church be named the Church of Christ of Latter Day Saints. Preaching by Zenos H. Gurley, and Alexander H. Smith. Eleven were baptized.

In a lengthy editorial in *Herald* for September, Joseph Smith writes of a visit to the district and what he saw there. We quote a single paragraph:

Lamoni and the settlement in Decatur County, Iowa, is just north of the Missouri line, and was at the time the command to gather into the land of Missouri within that territory, whatever may be said of it now.<sup>1</sup> A number of Saints have settled in Missouri, in Harrison, Worth, Nodaway, and other counties, and others are coming in. They are well liked as citizens, and will, if they deal with their fellow men according to the commandments, be welcome to stay; and if they can not afford to do this the country is far too good for them.

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<sup>1</sup>Iowa never conceded this territory to Missouri, but the line was in dispute at the time.—EDITOR.

(To be continued.)

NORTHERN, EASTERN, CENTRAL, AND WESTERN MICHIGAN  
DISTRICTS, BY JOHN J. CORNISH

(Continued from volume 7, page 501.)

1907.—Continued

During the year Elder George W. Burt preached two hundred and forty-six sermons and baptized eighteen. At Whittemore, during a successful two-day meeting, Elder Joseph Sheffer baptized seven and Elder Osro J. Hawn remained a few days and baptized five more.

By special request of the missionary in charge Elder John J. Cornish attended the Southern Michigan and Northern Indiana District conference, which was held at Clear Lake, Indiana, June 22 and 23. John J. Cornish, Otto H. Story and Samuel Stroh were chosen to preside. The conference was a good one and the speakers enjoyed good liberty in presenting the gospel, and an enjoyable time was had.

Elder Andrew Barr is still doing all he can as a missionary and bishop's agent of the Eastern District, but being rather old, he is unable to labor as in former years, though by the assistance of Sister Barr, the bishop's agent's work is kept in good shape.

John A. Grant is still president of the Eastern District, Joseph Sheffer vice president of the same, and Addie Grant, secretary. At the Eastern District conference held at Beaverton, October 18, Brother Edward S. White resigned his office as bishop's agent and Brother George W. Burt was recommended to the Bishop for appointment as agent for the Eastern District. In due time Brother Burt was so appointed. Brother White labored well in that office.

Elder John A. Grant also spent some time in the upper peninsula, (Northern District) and preached at or near Newberry and at Hartnell's Mill.

The following case of healing and also labors of Brother

Wellington D. Ellis, I give verbatim from a letter written by him to me upon my request for the same.

In June, 1907, I was preaching in Traverse City, when I got a letter from a lady in Ionia, requesting me to come and administer to her nephew, who lived about four miles east of Ionia. This young man had heard me preach near Crystal, Montcalm County, prior to this and believed the gospel.

In the month of August, 1906, while working on a farm near Ionia, he was kicked in the abdomen by a horse, which came nearly killing him. His parents employed in all four doctors at different times, but they gave him no relief. He grew worse gradually, until the physicians pronounced him incurable, stating that he had consumption of the bowels. I arrived at the home of the parents on January 16, and after talking with his mother, Mrs. George Setchfield, and also Norman (as that was the boy's name) we knelt in prayer, after which I administered to him according to the pattern given in the law of God. This was about five o'clock in the evening. He got up the next morning and ate breakfast with the family, and from that time improved rapidly, until he was entirely restored. I baptized him on the twenty-fourth day of March following.

Doctor Martin of Ionia was one of the doctors who had attended Norman. Sometime after, perhaps a year, I was in Ionia and in company with Brother Jerome Lavery, I called upon the doctor. I had been told he wanted to see me. When I was introduced to him, he addressed me thus: "You are the man that healed that boy, are you?" I replied, "No, sir." He said, "Well, you know what I mean, you are the agent." He further said: "Now I believe that such things can be done and you have demonstrated it to us." . . .

Norman's mother told me the last time I saw her, in December, 1909, that Norman never suffered any inconvenience from the hurt after the administration. In March of the same year I baptized six at Belding. One of these candidates had been healed years before under the hands of Elder Charles E. Irwin and myself. He had cataracts growing over his eyes and was nearly blind. He has never been troubled since. This man's name is George Hetcher. On the seventeenth day of March, I baptized Alice M. Howard, near Sand Lake, the first fruits of our labors of that place. Brother Wellington D. Ellis also did some work at Ferris Center, Montcalm County, also at South Boardman, baptizing some at each place.

Elder Abram E. Burr, has been hindered some by reason of severe sickness, with fever but the God of this latter-day work raised Brother Burr up, and he is trying to serve his Master by continuing faithfully in the ministry.

While this has been a busy year for the missionaries, and new fields have been opened up, and many have been added to

the church in all of the districts in Michigan, yet to the credit of the local officers not under General Conference appointment, it must be said that they have not been idle, but they have endeavored to discharge their duty and have kept the branches pretty well in line, and in some instances the missionaries have baptized some who were chiefly the fruits of local labor. But in all we think the year has been a successful one for the church.

## 1908

For 1908, as in the year past, Brother John W. Wight is in charge of Michigan as well as other States. Missionaries for Michigan are John J. Cornish, John J. Bailey and Wellington D. Ellis. For Eastern District, William Davis, Andrew Barr, William Dowker and Rudolph Etzenhouser. Western District, James Davis. Central District, John A. Grant, George W. Burt, Osro J. Hawn and Abram E. Burr. Northern District, James A. Blackmore, John C. Goodman, Charles G. Lewis Byrne S. Lambkin and Arthur E. Mortimore.

For assistant ministers Brother Wight chose John J. Cornish for Western and Northern districts, John A. Grant for the Central and William Davis for the Eastern.

Elders William Dowker and David E. Dowker during the month of January did considerable preaching at Sandusky, in a schoolhouse about two miles from the town. Brother William is the father of David and both were well blessed in presenting the gospel. To the credit of Brother William and Howard Conklin, also Samuel and Wilbur Provost, they took their teams night after night and brought loads of people from the town to the meeting, thus assisting the work and helping the elders to make a success. Brother David also baptized Brother and Sister William Burgett at Deckerville.

On the seventh of February of this year, one good and well-beloved sister, Eliza Hanson, died at her home in Standish,

Michigan. Funeral sermon was by John A. Grant. Sister Hanson was a noble saint. She, together with her companion, always had a home for the elders.

Elder James F. Grimes finishing up the conference year of 1907 (this year appointed to Oklahoma) did good in many places throughout the Eastern District. Of his work in Shabbona from *Herald* we find:

We as a little band of Saints, are trying to keep the banner floating, but sometimes we feel that there is a cloud that darkens the rays of the sun. But after the darkness passeth, the light will appear more beautiful to the eye. We have been greatly benefited by the elevating and inspiring sermons delivered here by Elder James F. Grimes. We hope to advance step by step, spiritually, and live in obedience to God's laws and commands, that we may more abundantly receive of his favors. (*Saints' Herald*, vol. 55, p. 279.)

Brother Grimes also labored in Minden City in January of this year. Of his efforts there as well as elsewhere his work is well spoken of.

George M. Shippy before receiving his appointment for this year still continued his labors in the Eastern Michigan District, laboring faithfully from place to place. Of his labors in Marlette, I copy as follows:

We are a little body of Saints, but we were made to rejoice two weeks ago last Sunday when six were added to our number. They were baptized by Elder Shippy, and I think there will be more. We have been greatly benefited by the elevating and inspiring sermons delivered by Elder Shippy. Much good has been accomplished through his efforts here. Elder Shippy was going away, but another sister wanted to be baptized, so he stayed with us over Sunday and truly the Saints of Marlette had a feast of fat things from the Lord. (*Saints' Herald*, vol. 55, p. 499.)

I must add one more little item of Brother Shippy's work while he was yet in this field, as follows:

Our beloved Brother George M. Shippy came here and preached a series of eloquent sermons for us which stirred the whole neighborhood, and, as a grand finale, five souls were initiated into the kingdom of God by baptism. Others are ready for baptism now, and still others are beginning to seek for light and truth. Elder Shippy's artistic eye and skilled hand have enabled him to paint some fine charts which illustrate well

every feature of this great latter-day work. They are certainly great helps to the cause. (*Saints' Herald*, vol. 55, p. 620.)

Brother John W. Wight has been in the State and through the district preaching and assisting the brethren in their work. At Saint Clair, Eastern District, Brother Wight made a good impression among those of the outside as well as building up the Saints.

At the conference which convened at Saint Clair, October 3 of this year, the committee which was appointed a year ago to investigate concerning the reordaining of Brethren Smith and Brooks reported, recommending the reordination of the two named. Willard J. Smith was ordained an elder by Rudolph Etzenhouser and John W. Wight; Fred H. Brooks was ordained an elder by John W. Wight and Rudolph Etzenhouser. Also other ordinations were attended to at the same time and place. The lower quorums were more fully placed in order, viz, Brother Joseph E. Harriman, was ordained president of the Ninth Quorum of Priests by Rudolph Etzenhouser and John W. Wight; Benjamin F. Phetteplace was ordained first counselor to the president of the priests' quorum; and James Mead ordained second counselor. Brother Henry Lively was ordained to the office of President of the Seventh Quorum of Teachers; Joseph J. Emlaw ordained first counselor and Lyman D. Whitford second counselor.

John J. Cornish visited and assisted in the Madison, Wisconsin, reunion which convened August 14 to 23. The reunion was a good one and all seemed to enjoy themselves.

Elder Abram Burr labored through different parts of his field and had wonderful manifestations of God's love and power, especially in administering to the sick; many have been blessed under his administrations. Brother Burr preached one hundred and fifty-five sermons and baptized thirty-five people during the year.

Elder William Dowker did the best he could under his cir-

cumstances. Sister Dowker's health had been very poor for some time, and by reason of which Brother Dowker's time had been taken up more or less during the year. He however preached one hundred and nineteen discourses, administered to the sick, etc., and assisted in church work.

Elder John A. Grant labored in several parts of the Central Michigan District, being president of the district until the June conference, and president of the Glover Branch during the balance of the conference year.

David Dowker continued to labor in the Eastern Michigan District until June 20, when he went to his new field, Southern Indiana District. While he labored in Michigan since the beginning of the year he had preached fifty-eight times, baptized twelve, and confirmed five and organized four Sunday schools as follows: January 5, Lakeview Sunday School, near Richmondville, Sanilac County; January 19, Black River Sunday School, near Carsonville, Sanilac County; January 26, Sandusky Sunday School, same county; and on May 31 he organized another Sunday school at Huron Center, Huron County.

Brother David Dowker was ordained to the office of seventy June 7, 1908, under the hands of John W. Wight and Rudolph Etzenhouser, at Applegate, Michigan.

January 1 Elder George W. Burt received his appointment as bishop's agent for the Central District, after which he spent most of his time visiting the branches throughout the district. This he did until the June conference which convened at Coleman, Michigan, June 13, at which time John A. Grant resigned the presidency of the district and George W. Burt was appointed to succeed him. His time being so fully occupied in district work, he did not have opportunity to make new openings, hence not so many baptisms. However, during the year he preached two hundred and seventy-four times and baptized nine.

Many were administered to and many blessings followed

the administrations of the elders in all of the Michigan districts.

Elder William Davis returned to Michigan from Oklahoma, April 22, having been appointed to the Eastern District, and at the June conference held at Applegate June 6 and was made president of the district.

Elder James H. Blackmore was busy in the northern portion of the northern district of the lower peninsula, laboring in the Rea Schoolhouse, also at Hillman, and in several places where others had labored before him. He also opened up in some new places. At one place a mob came and set off some dynamite outside of the schoolhouse, and at another time a lot of eggs were thrown at him. At one place a Reverend Cooper had a lot to say against Brother Blackmore and the work and workers in general.

At the Banks Schoolhouse Elder Blackmore continued preaching for some time and baptized five. He and Brother Arthur Starks also baptized six near the Rea Schoolhouse. The Reverend Mr. Cooper was busy working among his members, trying to keep them together. When Elder Blackmore offered to discuss the matter under fair propositions, Mr. Cooper refused, but said he could prove the doctrine false and corrupt, etc., and that we were all going to hell. Elder Blackmore told the elder that he should come out before the public, and show the people their faults, "and not let me go to hell, and take a lot of your sheep with me!" Brother Blackmore has had wonderful success in administering to the sick, many of whom have been blessed under his hands, by prayer and faith, through the ordinances of the gospel.

During the winter of this year Brother Abram E. Burr, while laboring in Cadillac was challenged by a minister of the Disciple order to discuss the differences between the two churches. The Disciple minister's name was C. W. Clark. Mr.

Clark was not so bad or abusive as some of the same faith who debated after the Clark Braden style, many attended the discussion, and as a result, Brother Burr, the following Sunday, baptized seven into the church, three of whom were members of Mr. Clark's church.

May 18 the Cadillac Branch voted to build a church, twenty-six by forty-five feet, with stone basement, with an alcove twelve by sixteen, the entire cost to be about one thousand six hundred to two thousand dollars. They began work on the same, August 1.

One Mrs. Defenderfer lectured on "Mormonism" in the Presbyterian church at Traverse City, badly confusing the Utah faction with the Reorganized Church, and attacking Joseph Smith and our people. Elder Homer A. Doty, president of the branch at Traverse City, wrote a reply to some of the misrepresentations made by Mrs. Defenderfer in her lecture, but was refused space in the city papers for publication. In connection with the foregoing it may be interesting to note that to-day a notice indicates that the building is for rent.

During this year a great many Saints moved away from the branches of Bay City, Glover, Cornish and other places to Flint and other parts, thus leaving those branches small so far as numbers are concerned. Flint has become a great place for the manufacturing of automobiles and almost all kinds of vehicles, and very many of our people find employment in that place at high wages. Yet the officers of those branches are doing all they can to keep the work moving, and all are having regular meeting and Sunday school, Religio, etc.

A peculiar circumstance occurred at McBain, wherein Sister Tussings, who was sick, prayed to God to send one of his servants to her house before six o'clock that day. Elder Burr arrived at that house at five minutes to six that afternoon and administered to her by anointing with oil and laying on of

hands and prayer. She had been so ill, she could not retain anything on her stomach, either food or medicine. The doctors gave her up to die. As soon as Elder Burr had taken his hands off her head, she shouted aloud: "I am healed!" She took food right away and in a few days was entirely well. This occurred about the first of February of this year.

Many cases of healing have occurred by the administrations of the elders in different parts of the State. Elders William Davis and Thomas Rawson were blessed in their administrations to the sick in different cases and on different occasions.

Elder William Davis did some preaching north of Sandusky and during the year a branch was organized at Sandusky composed of old and new members.

On January 27 of this year Brother Thomas Rawson was called to the home of Brother and Sister Alexander Trescott to administer to their son George, twelve years old, who, the doctor said, was so far gone with appendicitis that it would be useless to operate on him, as he would die. When Brother Rawson arrived, the family were feeling very sad indeed, as they thought he was dying. Elder Rawson administered to him at once, the sick boy was relieved, and in a few hours' time he was administered to again, the result being that in a few days he was up and around and as well as ever. To God we give the praise.

Elder Byrne S. Lambkin did a good work in the upper peninsula near Newberry Hartnell's camp, also in the Pentland settlement, etc., baptizing some occasionally. During the year he preached one hundred and sixty-nine sermons, assisted thirty-three times, baptized nine, confirmed nine, blessed six children and administered to the sick eleven times, did considerable fireside talking, etc., and much traveling on foot to get the gospel before the people. Brother Lambkin opened up also in Newberry, but had no success, as people did not attend

the meetings. The roads were so bad there that during the month of March but little could be done. Elder Lambkin also preached at Kinross, Gladstone, etc., also in the lower peninsulas of the Northern District, in Traverse, Kalkaska County, Bellaire, and Traverse City, etc. Brother Napoleon F. Liddy baptized one in February and nine in July, Brother William F. Smith three in April. Elder James A. Carpenter baptized two in March. Brother Charles Sheppard, priest, baptized one in July. Walter Bennett baptized one in September, and Fred H. Brooks baptized three in November and seven in December all in the Evergreen Branch Detroit.

Almost all of the local brethren in the different districts did considerable in and around their home branches.

Elder Wellington D. Ellis has been busy, and labored in the following-named places: Alto, Englishville, Sparta, Grant and Mancelona. Brother Ellis baptized four at Traverse City, one at Grant, two at Belding. Elder Ellis has been hindered somewhat by reason of his son Alvin's sickness, who was down with the typhoid fever. During the month of October he nursed him and administered to him, etc., and after his recovery, Brother Ellis was also taken down with the same fever, from which he did not fully recover until the next year. Brother Frank Hoover of Mancelona came down with the typhoid fever and was administered to by Brother Ellis and was relieved at once.

Elder Arthur E. Mortimer labored some in the Eastern District. Elders Charles G. Lewis and John C. Goodman did not spend all of their time in the ministry, having other work to attend to, but did what they could under the circumstances.

Elder Rudolph Etzenhouser did considerable work in the Eastern District, preached a few sermons in different parts of the district also in the State outside of the district. Brother Etzenhouser was very interested in hunting and looking after

prehistoric records, caskets and tablets, etc., which are found in mounds in many parts of Michigan.

Elder Andrew Barr is still among the Saints, attending the conferences and looking after the bishop's agent's work, etc., but is unable to spend much time in preaching, being old, and failing in health.

Brother Ernest Burt was ordained an elder under the hands of Elders John W. Wight, John J. Cornish and George W. Burt, at the Coleman conference, June 14 of this year. A two-day rally was held in Flint in the interest of Sunday school, September 5 and 6. A grand, good time was had. Two-day meetings were held in several places throughout the districts.

Conferences for the Eastern District were held at Applegate, June 6, and Saint Clair, October 3. Northern, East Jordan, June 7; and Bellaire, October 20. Central Coleman June 13, and Rose City, October 17. Western, South Boardman, May 20, and Freesoil, October 31 and November 1.

During the year several of the Saints moved away from Michigan to the Northwestern Canada, Alberta and Saskatchewan provinces. The Fork Branch in Michigan was broken up by reason of so many removals. Among them were Charles Walrath, teacher, and family, also James R. Beckley, elder, and William Levitt, priest, the latter having moved there two or three years before. There are so many there now that they have a nice branch at Ribstone, Alberta.

(To be continued.)

## CURRENT EVENTS

PREPARED BY E. REBECCA WELD

April 4, 1914. Church dedicated at Kaukura, Society Islands; preaching by J. Charles May.

August 8, 1914. The President selects C. S. Hamlin as governor and F. A. Delano as vice governor of the Federal Reserve Board.

August 20, 1914. General Carranza enters Mexico City as a provisional president.

August 21, 1914. The Germans enter Brussels in force.

August 21, 1914. The first formal congregation of cardinals is held in Rome, to arrange for the electoral conclave.

August 22, 1914. The body of Pope Pius X is entombed in Saint Peter's, Rome.

August 23, 1914. Japan declares war upon Germany. Germans occupy Luneville in France.

August 26, 1914. The French Cabinet resigns in a body and is reconstructed on broader lines to meet the demands of the present emergency.

September 3, 1914. Cardinal Giacoma Della Chiesa, archbishop of Gologna, Italy, is elected pope, in succession to the late Pope Pius X, and takes the name of Benedict XV.

September 4, 1914. David J. Palmer, of Des Moines, Iowa, is elected commander in chief of the Grand Army of the Republic, at the national campaign at Detroit.

September 11, 1914. The centennial of the writing of the "Star Spangled Banner" is celebrated throughout the country.

September 13, 1914. Charles N. Felton, former United States Senator from California, dies at age of eighty-two years.

September 14, 1914. In the Maine election, Mayor Oakley C. Curtis (Democrat), of Portland is chosen governor by 3,500

plurality over Governor Haines (Republican), with Halbert P. Gardiner (Progressive), third.

September 14, 1914. In Arkansas, Governor Hays (Democrat), is reelected by thirty thousand majority.

September 15, 1914. Treaties are signed at Washington by the British, French, and Spanish ambassadors and Chinese minister and by Secretary Bryan representing the United States.

September 15, 1914. President Wilson orders the withdrawal of United States soldiers from Vera Cruz, internal conditions of Mexico rendering their further presence unnecessary.

September 30, 1914. The Second Philadelphia Branch was organized by Paul M. Hanson.

October 12, 1914. The Supreme Court convening, Associate Justice McReynolds is sworn in.

October 24, 1914. The first regular session of the Sixty-third Congress comes to an end; as the regular session followed immediately upon the close of the special session (which began on April 7, 1913). Congress had been continuously at work for five hundred and sixty-seven days.

November 3, 1914. At the first election of United States Senators by popular vote, the Republicans elected from Connecticut, Idaho, Illinois, Iowa, Kansas, New Hampshire, New York, North Dakota, Ohio, Pennsylvania, Utah, Vermont and Washington—thirteen. The Democrats elected from Alabama, Arizona, Arkansas, California, Colorado, Florida, Georgia (2), Indiana, Kentucky (2), Maryland, Missouri, Nevada, North Carolina, Oklahoma, Oregon, South Carolina, South Dakota, and Wisconsin,—twenty.

November 14, 1914. Lord Earl Roberts of Kandahar, Pretoria and Waterford died in France at the age of eighty-two years.

November 16, 1914. The new federal reserve bank system which resulted in a revision of the banking and currency laws of the country went into effect.

November 16, 1914. British House of Commons approved new war credit of \$1,125,000,000.

November 16, 1914. Prince of Wales joined the staff of Sir John French, field marshal, in charge of the British troops in France.

November 17, 1914. First American relief ship reached Belgium.

November 18, 1914. The United States decided to ask Turkey to explain why its soldiers at port of Smyrna fired upon launch from cruiser *Tennessee*.

November 19, 1914. Robert J. Burdette, preacher, author and humorist, died at his home in Pasadena, California.

November 20, 1914. It was announced that the new British war loan of \$1,125,000,000 had been subscribed.

November 23, 1914. Brigadier General Funston's command leaves Vera Cruz for the United States.

#### CONFERENCES

July 11, 1914. Sheffield conference met in Saints' church, Uppertorpe Road, Sheffield, with William H. Greenwood and Charles Cousins presiding.

July 25, 1914. Southern Missouri conference convened with Beaver Saints with John F. Cunningham and Henry Sparling presiding.

July 31, 1914. Southern California district conference and reunion was held at Convention Park, Hermosa Beach, July 31 to August 9, inclusive.

August 1, 1914. British Isles conference met in Saints' meetinghouse, 17 Strand Road, Gloucester, William H. Greenwood presiding.

August 14, 1914. Seattle and British Columbia district semi-

annual conference convened at Vancouver, British Columbia with District President William Johnson and John M. Terry presiding.

August 28, 1914. Western Maine conference convened at Little Deer Isle, with William Anderson and John Sheehy in charge.

August 29, 1914. Northern California conference convened at Irvington with Frank M. Sheehy and Charles W. Hawkins presiding.

September 5, 1914. Nova Scotia district conference met in the church at South Rawdon, with Francis J. Ebeling presiding.

September 12, 1914. Independence Stake conference met at Armstrong with John W. Rushton and stake presidency in charge. Conference confirmed the choice by Bishop Bullard of Beauford J. Scott to act as one of his counselors. Beauford J. Scott was ordained as counselor by John W. Rushton, George E. Harrington and William H. Garrett.

September 26, 1914. Pottawattamie conference convened at Hazel Dell, Iowa, with James A. Gillen and John A. Hansen presiding.

October 3, 1914. Massachusetts conference met at Fall River, presided over by Frederick M. Smith, Calvin H. Rich, Horatio W. Howlett and Frederick W. Roberts.

October 3, 1914. Little Sioux conference met at Logan, district presidents Sidney Pitt, Sylvester B. Kibler, and Joseph W. Lane presiding.

October 3, 1914. Southern Michigan and Northern Indiana district conference met at Coldwater, Michigan, with the district presidency associated with Jonah D. Stead, submissionary in charge, presiding.

October 3, 1914. Gallands Grove conference convened at Cherokee, Iowa, with presidency in charge.

October 3, 1914. Lamoni Stake conference met with the Evergreen Branch, stake presidency presiding.

October 3, 1914. Southern Missouri district conference convened at Thayer, with district officers presiding.

October 10, 1914. Spring River district conference was held at Joplin, Missouri, John W. Rushton and Thomas W. Chatburn presiding.

October 10, 1914. London conference met at Saint Thomas, Ontario.

October 10, 1914. Des Moines conference convened at Nevada, Iowa, Orman Salisbury, Elmer O. Clark, Clement Malcor, presidency, presiding.

October 10, 1914. The Nodaway district conference convened with the Sweet Home Branch near Ravenwood, Missouri, District President Thomas A. Ivie in chair, assisted by Joseph W. Powell.

October 17, 1914. Central Michigan conference met at McIvor, with James F. Curtis in charge, assisted by George W. Burt.

October 24, 1914. Eastern Michigan conference convened at McGregor.

October 24, 1914. Kentucky and Tennessee conference convened at Farmington Branch, Kentucky, District President James R. McLean and Charles A. Nolan in charge.

October 24, 1914. The New York district conference was held at Buffalo. Elder Albert A. Stone, district president, in charge.

October 24, 1914. Conference of the Eastern Iowa District convened at Muscatine, Iowa, with Charles G. Dykes, district president, in charge.

October 31, 1914. Kewanee conference met at East Moline, Illinois, Oral E. Sade and Charles L. Holmes presiding.

October 31, 1914. Fremont conference met with Henderson Branch with Thomas A. Hougas and Cornelius A. Butterworth presiding.

November 21, 1914. Eastern Montana district conference convened with the Culbertson Branch at Andes, Montana, with District President Walter Hillman, associated with James C. Page, presiding.

#### REUNIONS

August 7-16, 1914. Spring River district reunion was held at Cunningham Park, Joplin, Missouri, with Thomas W. Chatburn, district president, in charge.

August 15-25, 1914. The Southern Indiana district reunion was held at Derby, Indiana, with James W. Metcalf, Loyd C. Moore and Frederick A. Rowe in charge.

August 22-30, 1914. Northeastern Kansas reunion met at Topeka with Frank G. Hedrick and Samuel W. Twombly presiding.

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#### NATURE

As a fond mother, when the day is o'er  
Leads by the hand her little child to bed  
Half willing, half reluctant to be led,  
And leaves his broken playthings on the floor,  
Still gazing at them through the open door,  
Nor wholly reassured and comforted  
By promises of others in their stead,  
Which, though more splendid, may not please him more;  
So nature deals with us, and takes away  
Our playthings one by one, and by the hand  
Leads us to rest so gently, that we go  
Scarce knowing, if we wish to go or stay,  
Being too full of sleep to understand  
How far the unknown transcends the why we know.

—Longfellow.

**Volume Eight**

**Number Two**

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# JOURNAL OF HISTORY

APRIL, 1915

"Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."

HEMAN C. SMITH, EDITOR

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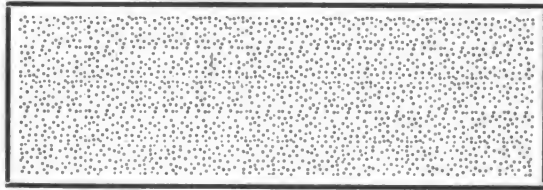
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LAMONI, IOWA



OLIVER COWDERY.



## FROGENITORS OF OLIVER COWDERY

To those acquainted with the history of the Latter Day Saints it is well known that Oliver Cowdery was second only to Joseph Smith in responsibility for the introduction of the latter-day work.

Many writers and speakers carelessly and flippantly assert that these men were of low antecedents descending from progenitors of questionable repute. This has caused us to look up the genealogy, and to our surprise we find that the families of each of these men were exceptionally illustrious.

We published a short account of the Smith ancestry in our last, we now present the Cowdery record as we glean it from the Cowdrey-Cowdery-Cowdray Genealogy as compiled by Mary Bryant Alverson Mehling, a descendant of the Cowdery family, her mother being a Cowdery. This work is published by the Frank Allaben Genealogical Company, copyrighted 1911.

Oliver Cowdery was born October 3, 1806, at Wells, Rutland County, Vermont. He was the son of William Cowdery, jr., and Rebecca Fuller Cowdery. William Cowdery, jr., was born at East Haddam, Connecticut, September 5, 1765, and died at Kirtland, Ohio, February 26, 1847. He was the son of William and Hannah Emmons Cowdery, William was born in 1839, place not named. He was the son of Nathaniel and Mehitabel Damon Cowdery. He became a minister; some accounts say of the Baptist Church and others say he was a Congregational minister. He died at Woodstock, Vermont, at the age of ninety-seven years.

Nathaniel was the son of Samuel and Elizabeth Parker Cowdery, he was born at Charlestown, Massachusetts, September 16, 1718, and died at Hadley, Massachusetts, April 23, 1751. Samuel was the son of Nathaniel and Elizabeth Cowdery; was

born May 16, 1657. No record of his death has been found. He was a selectman in Reading, Massachusetts.

Nathaniel was the son of William and Joanna Cowdery. The time and place of his birth are unknown. In 1687, he was chosen to be town clerk of Reading, Massachusetts, in place of his father, William Cowdery. He settled on a farm on Cowdery's Hill, so named for him. The will and inventory of Nathaniel Cowdery is on file in Probate Office, Cambridge, Massachusetts, and reads as follows:

In the Name of ye Lord, Amen. I, Nathaniel Cowdery of Redding, being in my perfect minde and memorie though weak in body, do make this my last will and testament, this sixth day of June in ye year of our Lord, one thousand six hundred and ninety hereby revoking all former wills.

Imprimis. I give and bequeath my Soul into ye hands of God my Creator Intreating him through ye merits of his blessed Son to accept me, and my body to ye Earth out of which it was made, in hope of a gracious and happy reunion of those companions at the last day. And concerning those good things which God hath given me for my use in this world my will is Item, that my beloved wife Mary Cowdery shall have and enjoy for her own use and to her heirs and assigns for ever, all my movable Estate, whatsoever, only what is hereafter excepted, trusting that she will deal forth to my daughters according as she can spare from her necessity. Item. To my Son Mathias Cowdery I give Twenty acres of Land in Johns Neck and eight acres near ye Land of Mrs. Judith Hay. Item. to my son Samuel Cowdery I give ten acres of Land in ye Second Division near John Eatons house in ye Plain, being part of my Lott of Twenty acres and is ye westward part of it adjoining to ye Land of Mrs. Judith Hay.

Item. Ye other half of ye said Lott of Twenty acres I give to my four daughters Rebecca, Mary, Joanna and Susan.

Item. I give to my son Nathaniel Cowdery five shillings and to each of my above-named daughters five shillings apiece to be paid to my Executors hereafter mentioned in twelve months after my decease.

Item. I give my Lott of Cedar Swamp to my sonns William Cowdery and Mathias Cowdery equally, only reserving for my son Samuel Cowdery liberty to cutt for his own proper building what he shall have occasion for either shingles or clapboard.

Item. to my son Samuel I give my best homespun Coat. I do ordain and appoint my beloved wife Mary Cowdery and my son William Cowdery to be executors of this my last Will and my beloved friends Ensign Nathaniel Goodwin and John Bachelder to be overseers. In testimony

whereof I have putt my hand and seal the day and year above written.  
The word Cowdery being interlined.

Nathan'll  
Cowdery  
(seal)

Signed sealed and delivered in presence of us. Memoranda before signing, my will is that if my wife dy, before she hath disposed of the movables, and make no will they are to be divided among my Daughters.

Ephraim Savage.  
Timothy Wily.  
October 8th 1690.

Timothy Wily appeared before ye Court and made oath that that he was present and saw ye Subscriber Nathanel Cowdery Sign, seal and Publish this Instrument as his last will and Testament and that he was then in his apprehension of perfect memorie and of a disposing minde and that he saw Captain Ephraim Savage sett his hand thereto as a witness with himselfe.

"as atts Samll Phipps Clerk."

A true Coppie Compared with ye original on file.

"An Inventorie of ye Estate of Nath'll Cowdery of Redding who dyed the 16 June 1690.

20 acres more of Land in Johns Neck	20-00-00
8 acres more of land in Johns Neck	8-00-00
20 acres of Land in ye 2nd division near John Eatons at ye Plain	14-00-00
A Ceder Lott	3-00-00
2 oxen & 2 cows	10-00-00
6 swine	2-00-00
1 fethbed, 1 fether Bolster, 2 Pillows	4-10-00
2 blankets and 1 coverlid	1-05-00
Brass and Iron	1-10-00
wooden bowls & Trays	0- 2-00
Warming Pan & frying Pan	0-10-00
1 Table 10 Barrells & Tubbs & other wooden things useable in ye house	0-16-00
4 cheairs	0- 8-00
2 chests	0-12-00
A weaver's Loom with Jacking to it	4-10-00
Cart & 4 hoops & 4 boxes for cart wheels	1- 2-00
Chains, Axes, Beetle, Rings & 4 wedges	1-12-00
3 Barrells of Cyder	1-00-00
2 Bibles & other Books	1-00-00
His wearing Apyarrell, woolen and Linnen	5-00-00
Corn English & Indian	0-10-00
Wool & Flax	0-10-00
Two bedsteads	0-10-00
	85-16-00

"This Inventorie taken by us ye 30th day of June 1690

"Thomas Bancroft Senr.

"Nathl Goodwin.

"A true Coppie Compared with ye original on file: pr Cambr. 7 Oct—  
'90. Exhibited in Court by ye Executrix Mary Cowdery upon oath.

"Samll Phipps Clerk."

"atts S. P. C."

This Mary was his second wife whose maiden name was Mary Bachelder. William Cowdery was the emigrant ancestor who was born in 1602 at Weymouth, England, married first Joanna —— who died May 6, 1666; December 5, 1666, he married Else (Alice) ——. He sailed from Southampton, England, in 1630, and settled first at Lynn, Massachusetts. Here he was a very popular man, holding offices of deacon, clerk of the writs, town clerk, selectman, and representative to the general assembly. The town of Reading, or as it was written in the early records Redding, was incorporated in 1644, and William Cowdery was one of its first inhabitants. Whether Mr. Cowdery moved about this time or the incorporation of the new town of Reading included his old residence does not clearly appear.

A copy of William Cowdery's will as recorded in the Cambridge probate office reads as follows:

The last will and Testament of William Cowdery of Redding, the 12th of february In the year 1684. I being then In Parfect mind & memory 1. first I give my Soule to God that gave It, And my Body To the Earth to bee buried By my christian friends. In faith and hope of a Joyfull Resurrection at the Last Day. Secondly I give unto my deare wife Else (Alice) one Mare & to Cows & tow oxen, and tow young calves and fower sheep, and three young shoats & If their be not soe man catell then In Being of every sort then they must bee made up In Sum other catell or In sumthing Eles & furthermore I give unto my Deare Wife Else one fether Bead & Boulster & A Green Rugg & Fower Pillows & three cotton Blankets & three Pare of cors flaxen sheets & fower Pillow Bears Good & bad & tow Pare of tow sheets and five napkins and A Letell table cloth. tow Puter Dishes & A Half Bushel bras old ketell & A Firing Pan & A warming Pan & three old chears & A chest & Box & Pare of cast Andiarms & A Pare of stoke cards & A Letell flock bed & A fether bolster & A Book called faith & love & also one third Part of all the Provision for Vittell that will be In the house when I dey & the Rest to

my son Nathaniell. thirdly I give tow my son Polly five shillings. fourthly I Give my Daughter Hannah Pollys seven children twenty shillings A Piesce to be Payed to them Gradually as they come to Age of twenty years

fifthly I Give to my Grandchild Bethiah Carter twenty shillings to bee Payed to her when shee comes to the Age of twenty years. Sixly I Give to my Grand child Rebeckah Cowdery one Pare of flaxen sheets.

sevenly I Give unto my Grandchild Mary Cowdery one cow to bee Payed to her within six months After my Death & A Pare of sheets.

Eightly. I Give unto my son Nathanell Cowdery & to his heirs forever all the land hee lives upon & Is Possed of as the Pastur By Mr. Timothy Willis & the for Passels of Meddow that lieth upon Ipswich River & this I give to him & his heirs forever.

ninthly I give to my son Nathanell Cowdery half my house and homstid with half my Meddow upland & Pasture & two thirds of my orchard and half all other of my Goods within Dore & without Dore that I have not Given Away Before to my wife & sum other small things & all my waring clothes & my box of writing & the Bear & seal. During his naturall Life & then to Return to my Grandchild Nathanell Cowdery.

tenthly I give unto my Grandchild Nathanell Cowdery half my house and homstid with half my Meddow Upland & Pastur & one third Part of my orchard & and the best Pare of sheets & one halfe of all other of my Goods within Dore & without Dore that I have not Given Away before as those Particulars to my wife & sum other things which must In the first Place be set out for her & this I give to him so Long as his father Liveth and after the Death of his father I Give all to my Grandchild Nathanell Cowdery & to his heirs forever with all the Apurtences & Priveledges Hereto belonging.

furthermore my Desire is for to have my son Nathanell Cowdery and my Grandson Nathanell Exerettors of this my Will. As witness my hand and seal.

WILLIAM COWDERY.

William was direct descendant of the family of Lord Cowdery who resided in South Downs, England, for several generations. The following description by Mrs. Mehling of Midhurst, where the Cowdray Castle is situated, is interesting:

On the gentle slope of an eminence which forms part of the rolling landscape of the lovely South Downs of the county of Sussex, England, about fifty miles from the stir and life of the great metropolis, London, lies the little town of Midhurst. It has an air of dignity which becomes its great age, and an aristocratic tone belonging to its association with history and important personages who have lived in its vicinity. It is one of those historic old towns in which England abounds; where every walk leads to some quaint point of interest, and the air is laden with traditions of the dim and far-away past, when scenes which have become

history were enacted within its bounds, and knights and fair ladies moved through its streets in life, and were carried to their last resting place within the precincts of its ancient church.

The site of the present town is of great antiquity, having been a Roman station very early in the Christian era, about the third century, and was called by the Romans Miba or Mida, from which the later name of Midhurst was probably derived. There are houses still standing in some of its streets which bear the initials of the owners and the dates of building, three of which are 1621, 1650, and 1660.

As early as 1311 Midhurst returned two members to Parliament, and many eminent men have represented it since in that body. During the Commonwealth, one of its representatives was William Yalden of Blackdown, who was the intimate friend of Oliver Cromwell.

From 1311 to 1813 the right of voting was vested in several burghers, or tenants, who were seized of houses, lands, or tenements, held of the lords of the borough of Midhurst by ancient burgage tenure. It did not matter whether or not the tenants actually lived within the borough; hence it happened that when one of the owners of Cowdray Park wished to build a wall around his possessions, he found several of these tenements standing in the line with his wall. He calmly removed them, built his wall, and inserted in it so many large stones, each on the spot where the tenement had stood, to mark the site, and each inscribed, "A Burgage." These stones each represented a vote, which gave rise to many facetious remarks as to the members representing stones in Parliament. One of these "burgage" stones may still be seen, with its inscription, set into a house on the outskirts of Midhurst. Fox, the eminent statesman, also represented Midhurst in the House of Commons; he being at the time only nineteen years of age, just at the threshold of his parliamentary career.

At the foot of the rise upon which Midhurst is situated, flows the river Rother, while in the neighborhood are many small streams which feed the Rother; itself a tributary of the Arun. Everywhere delightful walks are filled with vistas of charming scenery. North, south, east or west, in all directions divers and extensive views are before the eye of the pedestrian who loves nature, while the salubrious air has made Midhurst a favorite summer resting place for the worn and weary toiler of the great metropolis and cities far and near. It is a pastoral scene; in which flocks of sheep and their shepherds, clad in the same fashioned smocks that were worn by their forefathers several centuries ago, move peacefully through the picture, and here and there a bit of warm color appears in a herd of cattle or the bright dress of the shepherd's little child, as she runs with her father's dinner, or plays among the little lambs.

Passing out of the town by a fine country road, leading to the north-east and walking along for some distance, we come to a wide iron gateway swung on massive stone supports, and passing within, we find ourselves in the beautiful park of Cowdray, with its ruins of the fine old castle,

which are the chief pride and attraction of Midhurst. The gate opens upon a wide causeway, which is elevated above the depression of the meadows on either side of it, and soon passes over the Rother by a bridge; the river flowing along the entire western front of the ivy-covered ruins. On every hand are magnificent trees, large belts of them stretching for miles in every direction. Some of the trees are of extraordinary dimensions, and nowhere in Sussex is Cowdray surpassed for its trees; more than one of its possessors having paid especial attention to the planting of rare specimens, many of them bearing sweet blossoms in the spring, which perfume the air for a considerable distance.

As is common in most English estates of any size, herds of deer may be found browsing among the tall bracken-ferns which form the underbrush of the woods and their



Cowdray Castle, Northeast View.

outskirts; over one thousand of them roaming at will over Cowdray Park. At every turn fresh beauties greet the eye. Here is a lovely pond completely overrun with water lilies; a little further on are two fine old avenues lined with hoary oaks, against one of which, standing further back upon a rise in the ground, Queen Elizabeth is said to have stood when she shot at a deer, during her memorable visit to Cowdray.

The park is six hundred acres in extent, and in one part is an avenue of horse-chestnut trees over a mile long. The pleasure grounds surrounding the present house cover nine acres, while the kitchen garden is four acres, with two acres devoted to glass, which includes vineries, a peach house, and a plant house for the cultivation of azaleias, camilias, and other flowers.

This fine old estate was in the possession of the Cowdray family for many years, and their name has clung to it ever since. In 1304 Thomas de Cowdray is mentioned as owner, and it is quite possible that he is the same person as the Thomas de Cowdray who was living in the fourth year of Edward II (1310), and who possessed the ancient manor of Moulsoe or Mulshoe, in Newport Hundrad, Buckinghamshire, and who was the great-grandson of Fulc de Coudray or Cowdray, the first feudal tenant of Moulsoe, who died in 1251 (Lipscomb's History of Buckinghamshire, vol. 4, p. 251).



West View.

A lengthy account of the visit of Queen Elizabeth follows from which we extract:

After this the Queen was sumptuously feasted in the walks, and in the evening again witnessed bucks pulled down on the lawn.

On Thursday, a table forty-eight yards long was spread in the private garden; here the Queen, with all her attendants, sat down to dinner. In the evening the country people were allowed to present themselves before the Queen, and dined with tabor and pipe before her. . . . The next morning, Friday, she departed towards Chichester. Before mounting, she conferred the honour of knighthood upon six gentlemen.

There is a curious old book preserved at the Priory, Easebourne, which was written shortly after the royal visit. An extract from it will give the reader some idea of the stateliness of the life at Cowdray at that time, and account, in some measure, for extraordinary consumption of food upon that august occasion. The book contains rules, by the Lord of Cowdray, for the direction of his family and household, and also gives a list of the principal officers and servants residing in the establishment, viz.: "1. My steward of householde. 2. My comptroller. 3. My chief stewarde of courtes. 4. My auditor. 5. My generall receiver. 6. My solicitor. 7. My other principal officers. 8. My secretary. 9. My gentlemen ushers. 10. My carver. 11. My sewer. 12. The gentlemen of my chambers. 13. The gentlemen of my horses. 14. The gentlemen wayters. 15. The marshall of my hall. 16. The clerk of my kitchen. 17. The yeoman of my great chamber. 18. The usher of my hall. 19. The chief cooks. 20. The yeoman of my chamber. 21. The clerk of mine officers' chambers. 22. The yeoman of my horse. 23. The yeoman of my cellar. 24. The yeoman of my ewrye. 25. The yeoman of my pantrye. 26. The yeoman of my butterye. 27. The yeoman of my wardroppe. 28. The yeoman wayters. 29. The second cooke and the rest. 30. The porter. 31. The granator. 32. The bayliffe. 33. The baker. 34. The brewer. 35. The groomes of the greate chamber. 36. The almoner. 37. The sculleryman."

The order of the service of the household is as follows: "When I have given notice that I am ready for my dinner or supper, then my gentleman usher shall see the carver and sewer to wash at the ewyre board, and there severally to be armed; which done, he shall thence depart with the carver to my table, having commanded the sewer down to the dresser; who forthwith, going down to the hall, as he entereth it, the usher thereof shall say with an audible voice: 'Gentlemen and yeomen, wait upon the sewer for my Lord;' and he shall not depart thence until he have, at the least, six gentlemen and yeomen to wait upon him, till the rest have come to the service. At his coming to the dresser, he shall call 'For my Lord,' and so cause the chief cook to set forth the meat, which being served, he shall deliver the dishes at his discretion, and so depart with the service, all covered; and at his entering into the hall therewith, the usher there shall stand ready at the screen, and say to them in the hall, 'By your

leave, my masters,' causing them to stand uncovered till my said service be passed; himself going before it to the upper end of the hall, and at the door there, the yeoman usher shall meet the sewer and go before him to the great chamber door, at which place the gentleman usher shall receive him and usher him with the said service to my table, doing due reverence thereto; and there the sewer shall severally deliver the dishes to the carver, then give his attendance upon the table until he be commanded for the second course, which in all respects is to be used like unto the first; and thus much for my ordinary services.

"But on extraordinary occasions, and festival times, I will that my steward and comptroller being in fair gowns, and having white staves in their hands, go from the screen, next before the sewer, through the hall, and the marshall before them, and the two ushers before him; and that the marshall as the meat passeth the screen, shall, with a commendable voice, say to them present, the words, 'By your leave, my masters,' and so proceed in order. When they come to the upper end of the hall, the marshall and six ushers shall divide themselves, the marshall on the one side, and the ushers on the other; and at the entering out thereof, I will that the gentlemen ushers and yeomen ushers of the great chamber shall receive the service and go orderly before it; first, the two yeomen ushers, next the two gentlemen ushers, then my chief officers, and lastly the sewer; and at their coming into the great chamber, I will that the two yeomen ushers, after reverence done, part in the midst of the chamber, and give place to service; and that the two gentlemen ushers, a little forward, do part, the one to the one side, and the other to the other side of the table, and so meet at the salt; and that my chief officers, after reverence done, give place and stand a little above the midst of the chamber, by the carpet; and that the sewer go to the table and deliver the service to the carver in manner and order as he was wont, which done, and the sewer discharged, I will that my said chief officers and the ushers do go for their several dinners and suppers, and at the second course that they leave their meat and attend the service up in like manner, and then return to their own diet again."

From such an ancestry came Oliver Cowdery, the second elder of the Church of Jesus Christ of Latter Day Saints. Since coming to America the Cowderys have been distinguished in literature and in the law. Space will not permit us to speak of all the distinguished representatives of this family.

Peter Anderson Cowdery of the eighth generation from William the emigrant became an eminent lawyer of New York City. He was graduated from Columbia College at the age of eighteen years, and was soon after admitted to the bar, and was

subsequently appointed counsel for the corporation of the city of New York. When General Lafayette visited this country in 1824 the city decided to present him with an elegant volume.

The corporation of the city of New York had prepared a magnificent volume bound in the handsomest style and placed in a padded mahogany box. Each page of this book was ornamented with vignettes, views of the Capitol at Washington, the city hall at New York, portraits of Washington, Lafayette, and Hamilton, painted in the highest art; and etchings which were executed with excellent skill. There were also views of the fort at the Narrows, a scene on the Potomac, the Falls of Niagara and many mythological figures, with Latin and French quotations in the most exquisite penmanship. A facsimile of this book was made and of this part of the proceeding we quote: "He affixed his signature to the copy presented to him and also to the one to be retained by the corporation—this copy, being now preserved in the archives, is a durable monument among ourselves, while the duplicate will ever be preserved by his posterity." Peter Anderson Cowdrey, at that time only twenty-two years of age, was delegated by the corporation of the city of New York to go to Washington and place in the hand of Lafayette this memorial of his visit. In his own words, Mr. Cowdrey described the occasion thus: (Letter written by Mr. Cowdrey to Honorable Richard Riker, Recorder of New York City, September 13, 1825.) "General Lafayette received us with paternal affection and concurred in the proposal of the President, Mr. Adams, that we should dine with him on the following day, being the birthday of General Lafayette, and as it was due to the city of New York that the presentation be made with as much publicity as possible, no better opportunity could be afforded. Pursuant to our invitation, we waited upon Mr. Adams on the afternoon of the sixth of September. A large company had assembled, among whom were Messieurs Clay, Rush, and Southard, Commodore Bainbridge, Captain Jones, Commodore Barron, General Brown, General McComb, Mr. McLean, General Jones, and others to the number of sixty or seventy. Upon being informed by the President that General Lafayette was ready to receive us, the book was presented in the following words, which for brevity alone, we could flatter ourselves were adapted to the occasion. . . . 'General Lafayette: In behalf of the corporation of the city of New York, we have the honor of presenting to you this volume as a memorial of their veneration and regard. It is the production of our most eminent artists and is intended as the record of republican gratitude. With the deepest regret, our city contemplates the departure of our Nation's friend, and hopes that he will ever bear in his kind remembrance the place of his first welcome to our shores.' To which the general replied, taking my hand in the most affectionate manner, 'My dear Sir: I am much gratified with the many attentions which I have received from the city of New York, and particularly with this renewed testimony of their regard. I beg that you will

be the organ of communicating to the corporation my thanks for this among the many other tributes of their affection.' The design of the compliment, so heartfelt and unassuming, was eulogized, and it was remarked that it would descend as an heirloom in the Lafayette family to the latest generations. We were invited by Mr. Adams to be present on the leave-taking of General Lafayette and to accompany him to the *Brandywine*, an elegant and superbly-equipped vessel, lying at the mouth of the Potomac. The embarkation for the *Brandywine* was attended with crowded streets and wharves, the waving of handkerchiefs, with martial music and heavy sounds of artillery. The general was received on board the *Brandywine* with every demonstration of respect by Captain Morris. On parting from him in the evening, he fondly embraced us, saying to each 'Farewell, God bless you.' At an early hour on the morning of the ninth, the *Brandywine* put to sea with favorable wind.

"I am sir, with the highest esteem and respect,

"Your most obedient servant,

"PETER ANDERSON COWDREY."

Robert Hall Cowdery of the ninth generation from William the emigrant was in 1888 the candidate of the United Labor Party for President of the United States. In nominating him at Cincinnati, Ohio, Doctor Glynn said:

He is a teacher of the doctrine that the author of "Progress and Poverty" might well be proud of, strong in logic, quick to grasp an idea, and clear in expression. With his generosity to an opponent in debate, he is a constant reminder of Abraham Lincoln. Cool and self-possessed, with a perfect knowledge of his subject, his quick and apt responses to questions from his audiences have rarely been equaled. His power in debate lies chiefly in keeping clearly in his mind and his speech the subject he aims to impress upon his audience.

This book abounds with names of scholars, statesmen, and men of noble character. It is not because we think nobility better than the common people, for a peasant may be more virtuous or wiser than a king but as some have claimed that these men were of low families unrespected in society we present these genealogical notes as rebuttal.

Oliver Cowdery taught a term of school when but a young man in the district where the parents of Joseph Smith resided, and there became acquainted with the work of Joseph Smith. He became thoroughly convinced of the genuineness of that work and identified himself with it. He became one of the

three witnesses of the Book of Mormon from which testimony he never wavered, though he did not always agree with Joseph Smith or the policies of the church. He died at Richmond, Missouri, March 3, 1850. His last words were addressed to his fellow witness, David Whitmer, and were as follows: "*Brother David, be true to your testimony to the Book of Mormon.*"

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#### THE TURN OF THE TIDE

You may fondle your fame, like a hunter his game,  
And exult in the roar and the rattle,  
While the multitudes shout, and the cannon blaze out.  
The praise of the victor in battle;  
But the victor will pine, when the shoutings subside,  
And another will shine, at the turn of the tide.

You may garner your gain, like a farmer his grain,  
And boast of your bonds and your money;  
You may gather your wealth by struggle or stealth,  
As gathers the bee its honey;  
But your money will pall, in the heat of your pride,  
And turn into gall, at the turn of the tide.

You may subjugate men, as swine to the pen  
By the rod of the owner are driven;  
You may flourish the whip, with a merciless grip,  
While force to your fingers is given;  
But your fingers will fail, and the men you deride  
Shall flourish the flail, at the turn of the tide.

You may prosper through wrong, as tyrants do long.  
And rule like a merciless Nero;  
And the truculent slave for a season may rave  
In praise of his maculate hero;  
But the tyrant will bleed, when the judge shall decide,  
And the slave shall succeed, at the turn of the tide.

—*Leslie's Weekly.*

WITH GENERAL GEORGE A. CUSTER ON THE NORTH-  
ERN PACIFIC SURVEYING EXPEDITION IN 1873

BY ELDER LOUIS E. HILLS

When a boy fourteen years of age, I was employed by a deaf old gentleman by the name of Tyler to drive one of his teams from my home town, Janesville, Wisconsin, across the State and into Iowa to a town named Greeley, about forty or fifty miles west of Dubuque. When we reached Greeley, Mr. Tyler found his friends and stopped there, and he, having no further need of my services, advised me to go home by way of McGregor. I struck across the country for McGregor, Iowa, thinking to cross the Mississippi River to Prairie du Chien, Wisconsin, and to return that way to Janesville my home.

When I reached McGregor, I found there was no bridge, and that I must cross the river by boat. I went down to the boat landing just as a large wheel steamer, the *Muscatine*, came up to the landing. I went aboard this boat and went down the river to Saint Louis. The steamer, *Mary McDonald*, plying between Saint Louis and New Orleans, was about ready to start on her trip down the river, so I went aboard and went down as far as Memphis, Tennessee. Here I left the boat and began to look for work, which I found in the Southern Oil works. The foreman, Mr. McNair, took an interest in me, gave me work, and was a good friend to me. I got board a short distance from the works and worked there until in March, 1873.

ENLISTS IN THE UNITED STATES CAVALRY

In the latter part of March, 1873, a son of a lady where I boarded came in at dinner time and said a lot of soldiers had just come into town, and asked me to go with him where they were going into camp. We went out east of town where they were putting up their tents, and one of the first persons I

noticed was an officer who seemed to be directing all the work; he had long, yellow hair and a yellow mustache. I learned later it was General Custer who was in command of the regiment. I had a desire to go with them, so stepping up to this



BUGLER L. E. MILLS. FIFTEEN YEARS OLD.

officer I asked him if I could get work and go along with them. He looked at me intently for a moment, with what I thought were the brightest eyes I had ever seen, then abruptly asked me where I lived. I told him in Janesville, Wisconsin. He then asked me what I was doing in Memphis. I told him that I had been working there but had no relatives in the South. He then

asked me if I would like to enlist as a soldier. I answered, "Yes, sir, if I may." He then asked me if I thought my parents would care. I said I did not think so, as I had started out to make my own way in the world. "Come with me," he said. We went a short distance among the tents, when we met another officer, whom I afterwards learned was Lieutenant McDougall. After a short conversation between the officers, in which bugler was mentioned, the lieutenant took me to a tent where the surgeon examined me and I was enlisted bugler of Company E, Seventh United States Cavalry.

I was given a blue suit of clothes, very much too large for me, and a white cow pony named Frank, having a figure eight upon his shoulder, also a bugle and a large revolver. We remained in Memphis a short time after this, and in the first part of April we loaded our horses, tents, and baggage, upon steamboats, (three, I think) and went up the Mississippi River to Cairo, Illinois. Here we left the boats and entrained on the Illinois Central Railway for Yankton, going by way of Dubuque and Sioux City, reaching Yankton, Dakota Territory, about April 7 or 8, 1873. We unloaded about a mile out of town, near a new water tank on the railroad, and went into camp. We had our tents nicely up when it began to rain, a slow, drizzling rain, and kept it up until about April 10, when in the forenoon of that day I saw coming over the bluff north-east of us what looked like a bank of fog coming rapidly toward us, but when it reached us, my! my! it was the worst blizzard I ever experienced. Every snowflake seemed to have been shot out of a gun at close range. We were ordered to lead our horses to town, then only a small village of wood buildings, and Company E and another company put their horses into a new freight house; and we were given quarters in a hall over a store, where we were supplied at meal times with wash boilers full of coffee and rations of meat and bread. The storm soon passed, and in a day or so we returned to the

camp, finding most of our tents had weathered the storm, and we soon packed up, preparing for our march of five hundred miles up the east side of the Missouri River, to Fort Rice. About seventy-five miles from Yankton we passed Fort Ran-



"CURLEY." CROW SCOUT. ONLY SURVIVOR OF CUSTER MASSACRE.

dall located on the opposite side of the river from us and about a week later we reached Fort Sully where we stayed a day or so to rest. This was quite a large post, a number of companies of infantry and a fine band was stationed here, all making our stay very pleasant.

From here on our trip was very interesting. A number of

Indian reservations were passed and one night we camped near Medicine Rock and some of us went out to see it. It was a large, flat stone, and on the top of it was the imprint of naked feet made when it was soft clay, no doubt many centuries ago. There were medicine bags on sticks, and lumps of sugar, and lots of other stuff too numerous to mention, scattered around this rock, placed there by the Indians.

When we saw any of the Sioux, they looked at us in a way that made me feel they were no friends of mine. We saw many dead Indians rolled up in buffalo robes and tied up in trees. In one place I counted seven in one large cottonwood tree, and a number in other trees near by, and the air was foul while passing that place.

From here on we would see antelope, jack rabbits, coyotes, etc., and to see the staghounds and foxhounds chase them was a sight. One of the hounds could catch an antelope by the hind foot and throw him as nicely as a professional wrestler, but the jack rabbit, when the hounds were close, would turn a short corner, and the hounds could not turn so short but would have to make a big circle, thus giving the rabbits quite a start. At one time I saw three of the hounds close to a jack rabbit going at full speed, when the rabbit stopped and flattened out on the ground and I thought the hounds would break their necks; each one grabbed at the rabbit but all missed it, and turned somersault after somersault before they got stopped.

We reached Fort Rice along in May, and were ferried across the river on a steamer. Here we camped near the fort for some time and a lot of Sioux chiefs visited us and smoked the pipe of peace. They were all powerful-looking fellows, and all they would say in English was "How, how."

Finally the command was given to break camp, and we went north twenty-five miles to Fort A. Lincoln, where we joined the rest of the expedition and turned west, going up Heart

River quite a distance. We now had over three hundred six-mule wagons, a number of ambulances, etc.



INDIAN BURIAL PLACE IN COTTONWOOD TREE.

#### THE LINE OF MARCH

The line of march was as follows: A number of companies of infantry would go ahead, then the wagon train, six companies of cavalry on each side; then a lot of infantry in the rear.

Each company of cavalry was supposed to be one hundred strong, three commissioned officers with each company, and a number of noncommissioned officers and two buglers. The

buglers would ride at the head of the company, in the rear of the officers; and each day one bugler would mount guard, and it would be his duty to blow the calls for that twenty-four hours; sleeping with the guard, ready to blow any call as directed by the officer of the day, or sergeant of the guard.

Each cavalry company had two of the large wagons for their supplies, and at night the wagons would be placed about one hundred and fifty feet apart and a large rope would be stretched from the hind wheel of one wagon to the hind wheel of the other, thus making a picket line to tie our horses to, where we would feed them oats in nose bags, nights and mornings. When we first went into camp, we would stake our horses out to feed where there was good grass, then just before dark bring them in, and tie them to the picket line and give them their oats. Our tents would be a rod in the rear of the horses in a long row. One night there came up a storm; it rained hard, then turned to hail, the horses stampeded, tipped the wagons over, ran over our tents, and we had quite a time getting them back and the wagons righted. What a night! Not a dry thread of clothing, and our blankets lying in water—a night long to be remembered.

We found some small streams hard to cross, and one time the crossing was extra bad, the wagons sinking to their hubs in mud. Here they got a long rope and a hundred men would help the mules pull the wagons across.

After leaving Heart River we suffered for water, using water out of buffalo wallows, and were compelled to drink fearful alkali water. The scouts said it would not be long until we would reach the Little Missouri River, where we would have plenty of water, but oh! such water, alkali, and mud; it was surely a treat when we reached the Yellowstone, where we got good water.

## BAD LANDS SIGHTED

A day or so before we reached the Bad Lands we could see them in the distance, and a pretty sight it was. It looked like a great city in the distance, great sand buttes looking like buildings, castles, forts, everything about a great city. We passed trees one hundred feet long lying upon the ground, solid stone. Surely the Bad Lands are one of the wonderful sights of the world.

Here we found rattlesnakes, and lots of them. I ran into a den of them one night when I was going down the dry bed of a creek, looking for water. I saw Captain French shoot some with his revolver as he rode along one day. He was an extra fine shot with a revolver.

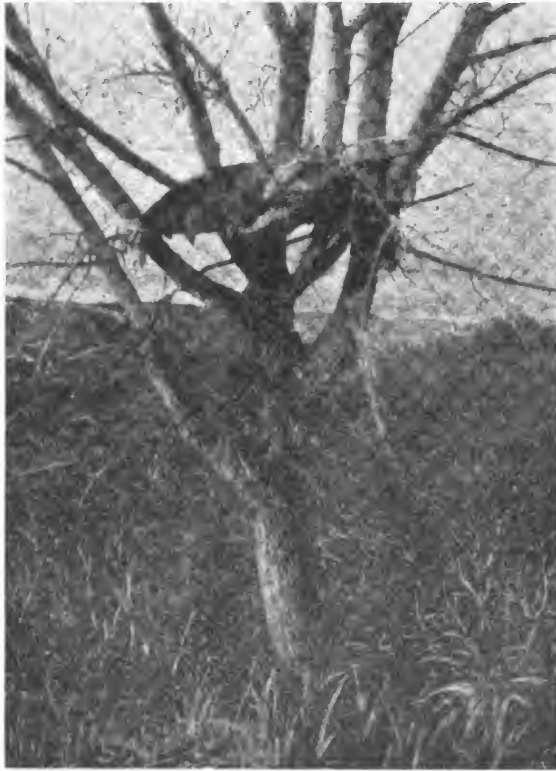
## REMAINS OF AN INDIAN MASSACRE

As we found our way through the Bad Lands we came upon the remains of a lot of wagons, pieces of boxes, trunks, barrels, etc., and on a small white stone butte were a large number of skulls, no doubt of those who had been with the wagons; a mute testimony of a massacre by some of the large bands of hostile Sioux that roamed through this country each summer.

We reached the Yellowstone River about the middle of July. Coming down into the valley, we had to pass through a lot of wild sage, where we started up a large flock of sage hens, the first that most of us had ever seen. We also saw a large prairie dog village, where little ground owls, snakes and prairie dogs all housed together. Here, upon the bank of the river we found an old stockade, built of logs set in the ground endwise; it must have been more than one hundred feet square.

Here we camped some time while the steamboats *Far West* and *Josephine* were ferrying the expedition across the Yellowstone River. This must have been somewhere near where the town of Glendive now stands. After all had been ferried to

the north side of the river we started on our march, going up the river. It was here we found lots of beautiful moss agates, on the bluffs and in the Bad Lands. We had found lots of fine fossils, I still have a fossil nautilus, a fine one. I had so many



INDIAN GRAVE.

fossils and moss agates in the saddlebags, that it made my horse's back sore.

#### MANY DEAD INDIANS UPON SCAFFOLDS

We passed many dead Indians upon scaffolds ten or twelve feet high made by placing long posts in the ground with forked

ends on top, then put crosspieces, thus making a strong platform.

The body was wrapped up in a buffalo robe and was then wrapped tightly with green rawhide strips, about a quarter of an inch wide; when they dry they become as hard as bone. I cut into several of them and found one half of the skull stained red and the other half black; a mystery to me to this day.

#### A NARROW ESCAPE

As we were going north on August 4, I was permitted to go to the river with a number of canteens to fill with fresh water for some of the men of the company. The command was then traveling along the bench, about a mile back from the river. I rode rapidly ahead of the wagon train for about three miles, then stopped at a little grove of cottonwood and brush, and picketed my horse out to eat grass, while I went to the river and filled the canteens. A man from Company F was just below me on the same errand. I saw Mr. Baliran the regimental sutler, and Mr. Honzinger, the veterinary surgeon, ride up to a large grove, a short distance up the river from where I was. There was a soldier there also from Company K, I think also after water. I thought I would wait until the wagon train came in sight, so laid down near my horse and must have dropped into a light sleep, when suddenly I was startled by yells from the large grove above. I jumped up and went out a few steps where I could see, when I was horrified to see a number of Indians killing Mr. Baliran and Mr. Honzinger. Mr. Baliran was running on foot and two Indians were shooting arrows into his back; Mr. Honzinger, also on foot, was running, and a big Indian rode up and struck him over the head with the stock of his gun. When Mr. Baliran was found, there was an arrow run clear through his body and into the ground and he had hold of it with his right hand, his eyes open,

dead, and the arrow still in his body. Mr. Honzinger's left hand was at his head, as he fell and was brought into camp in that way.

As soon as I got a glimpse of what was going on, I jumped to my horse, unsnapped the lariat, mounted, and guiding my horse with my revolver by touching him on either side of the head, I made for the command as fast as we could travel. The man of Company F a little below me, was also riding for the command, cap gone, and yelling at every jump of his horse. I remember his white hair to this day.

#### GENERAL CUSTER IN DANGER

General Custer, with a scouting party, had gone on ahead that morning, and about the time we reached the command, we heard rapid firing up the river, and the cavalry went quickly to the aid of the scouting party. Company E under command of Lieutenant McDougall, charged at a mad gallop down a ravine and out into the river bottom where we could see General Custer and the scouting party in a fight with a large band of Indians, about three hundred. All the rest of the Seventh Regiment came down into the river bottom about the same time we did, and when the Indians saw us coming they fled up the valley and were soon out of sight.

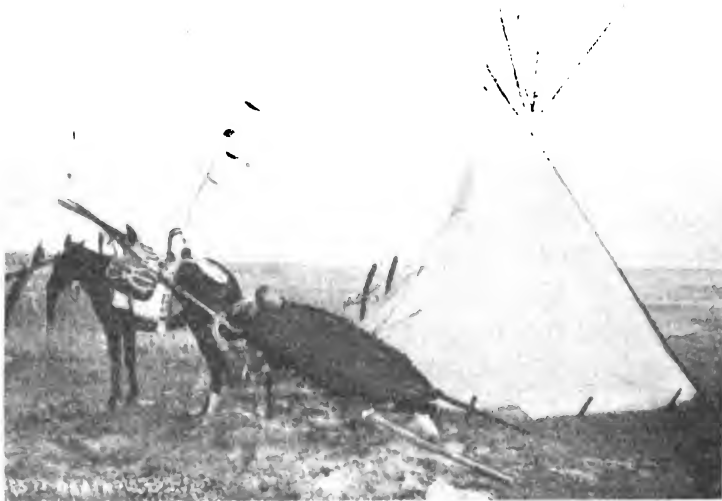
The small party of Sioux who killed Mr. Baliran and Honzinger, was led by a Oglala Sioux, named E-Tay-Amarazhoo, or Rain in the Face. They were out on purpose to catch stragglers. That night we buried those killed, and just as the graves were dug, up drove a priest, Father de Smet in a white, canvas-topped buggy. His appearance was a surprise. From whence he came and where he went, I never knew; but I learned later that he baptized Sitting Bull, so I think he must have been with the Indians.

Three or four days later, we discovered the trail of a very

large Indian village, moving up the river; the lodge poles dragging, cut all the grass, leaving a trail of dust over one hundred feet wide.

#### OFF ON PURSUIT

We were issued a week's rations and ordered to be ready to start in pursuit at ten p. m. We traveled swiftly that night, and the next morning we stopped awhile to let our horses graze



CORPSE ON LODGE POLES.

and rest while we ate our lunch. We would take our knives and scrape our ration of raw salt pork, then spread it on the hard-tack like butter, and it surely tasted good, after our thirty- or forty-mile ride.

A little after sunrise we saddled up and took up the trail. We found we were getting close upon them, as they dropped camp kettles, axes and all kinds of stuff in their haste to get away; showing they must have known we were after them.

We stopped at noon in a large cottonwood grove, and waited

until night, resting men and horses, and giving the horses a chance to graze. Just after sundown we took up the trail again, and followed rapidly until sometime in the fore part of



CHARLEY REYNOLDS, CITIZEN SCOUT.

the night, when we came to where the Indians had crossed the Yellowstone River, bag and baggage.

This was a disappointment as all hoped that we could teach them a lesson they would not soon forget. This last night I rode with General Custer and the scouts. General Custer's standing orderly, Private Tuttle, was also a member of Company E, and the best shot in the regiment. The principal In-

dian scout was Bloody Knife, the Arickaree; and Charlie Reynolds, the white scout, and a number of Crow scouts.

At daylight we mounted again and forded a small channel of the river, out to a sand bar, but it was deep and swift on



INDIAN TEPEE.

the other side. A lot of the men and a young officer succeeded in swimming the river, but they could not get a rope across, that was made of lariats. After many efforts were made during the day to cross, the general gave it up and near sundown we went back to the cottonwood grove, disappointed and tired, yet I have always believed it saved us from a massacre. As it

proved the next morning, they were watching for us, and I believe one thousand or more Indians were lying in ambush, waiting for us to come across, when they would have pounced upon us as we came out of the water, and few would have ever gotten back.

A strong guard was placed around the grove, and Tuttle and I slept behind a large cottonwood tree near the bank of the river. I little thought as we lay there that Tuttle would be shot there the next morning, but he was.

#### THE INDIAN BATTLE

At daylight the Indians began shooting at us from across the river, and one yelled, "You need not try to cross any more; we will come over to you," and a little later one yelled in broken English: "Long-Hair General Custer, we will get your scalp yet." For about three hours or more there was heavy firing across the river. Tuttle shot an Indian across the river. That exposed himself and crippled others that tried to pull him back into the brush. I laughed aloud when Tuttle shot the Indian, and General Custer, who was only a short distance below where we were, told some one to take that boy and put him behind a tree and make him stay there. Pieces of leaves were then dropping like rain from the bullets passing through the trees overhead. About the middle of the forenoon, as near as I can remember, the river above us and below us was black with the heads of ponies and Indians swimming the river, coming over to our side, and about noon they were all around us, above, below, and back of us. About this time we discovered a large band of the Indians on the bench above us, several hundred, I should judge, riding right towards us. General Custer then sent me to the band leader to tell him to take his band up on a little hill, at the west end of the grove, and to play "Garryowen," the general's favorite tune. A skirmish

line was on the ridge back of us, and Lieutenant Braden and a small party of men were upon a point of the bluff above us, trying to pick off some of the Indians that were behind rocks on the opposite side of the gulch from where the band was. While I was looking for the band leader, my company was sent with others to charge the Indians, so I stayed near the band and watched the fight. What a sight it was! As the four companies charged the large band above us, the Indians stopped, dismounted, and fired; then mounted and retreated a short distance, then dismounted again, while the soldiers would ride up near them, then they would dismount and fire a volley into the Indians. Many an Indian was shot, and their ponies also, in that fight, and some of the soldiers, and Lieutenant Braden was also shot.

From the time the Indians began to cross the river, Chief Sitting Bull, whose Indian name was Ta-Tanka-E-Yo-Tanka, was upon a high bluff over a mile away, on the opposite side of the river from us, giving commands in a voice, truly marvelous. He was also using smoke signals. Along late in the afternoon the wagon train came in sight and they took a mountain howitzer up on the hill where the band had been and shot a bomb over the river and up into a large bunch of Indians. The dust flew, and there was an awful scattering of Indians for a few minutes.

General Custer ordered Tuttle's body to be sewed up in canvas and placed in an ambulance, for he thought a great deal of him, and we buried him the next night at sundown, in a cottonwood grove near the river.

Two or three days later we reached Pompey's Pillar, about August 14, I think, and while a number of soldiers were bathing in the river, the Indians, from some brush on the opposite side of the river, shot into the water at the bathers, but no one was hurt. It was near here where we first saw buffalo.

We left the Yellowstone when we left Pompey's Pillar, and struck across the divide, northwest, to the Mussel Shell River. It was while going across from the Yellowstone to the Mussel Shell, that I killed the first buffalo killed on the expedition, an old buffalo bull.

General Custer had two fine rifles, a Springfield that Tuttle used and carried, and a Remington that he used most of the time himself. After the death of Tuttle, for a short time General Custer let me carry the Springfield rifle, and I had it the day we run on to three old buffalo bulls. When we got up close to them, I put spurs to my horse and began shooting at the largest one. I followed him quite a ways and shot a number of times before I finally brought him down. I then cut off his tail just as Custer rode up. He was angry at me for going so far from the command, yet he had to laugh when he saw me with the tail in my hands. He told me to mount at once and follow him, as the Indians were liable to get me when I got so far away from the command. General Custer was very good to me, and it was his desire to help me in Memphis, that brought about my enlistment. We passed through a great herd of buffalos the same day I killed the old bull. In a day or so we reached the Mussel Shell River, a most beautiful stream full of whitefish. I had a fishhook and line and caught grasshoppers, and there would be a number of fish jump out of the water before the grasshopper would strike it. I caught enough for the company.

The first night we camped on that river. From here we began our return trip; we went down stream until we reached the place the river turned north, then struck over the divide, northeast, reaching the Yellowstone in the fore part of September, where we waited a week or more for the main wagon train to catch up, and then it took some time to get all across

the river ready for our homeward trip, reaching Fort Lincoln in the fore part of October and found that while we were gone, fine barracks and stables had been built for our winter quarters.

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## INDIAN PROGRESS

BY F. A. M'KENZIE

On the tenth of December, 1914, the Society of American Indians carried to the President, and so to the Congress and the people of the United States, a message. They declared that they had one great imperative necessity, one fundamental need, which unless met, would continue to stand squarely and insurmountably in the way of any general progress of the race. The memorial stated:

As a race, the Indian under the jurisdiction of the United States has no standing in court or nation. No man can tell what its status is, either civic or legal. Confusion and chaos are the only words descriptive of the situation. This condition is a barrier to the progress of our people, who aspire to higher things and greater success.

We hold it incontrovertible that our status in this Nation should be defined by Federal authority. We request, therefore, that *as a first essential to a proper solution of the Indian problem, and even for the benefit of the Nation itself, this matter be placed in the hands of a commission of three men—the best, the most competent and the kindest men to be found, and that they be authorized to study this question and recommend to you and to the Congress the passage of a code of Indian law which shall open the door of hope and progress to our people.* Our Society since its beginning has plead for this fundamental necessity of race advancement.

These are tremendous assertions to make. They are either gross untruths or sound the depths of the Indian problem. They must be proved false, or they are truths that lay the duty of immediate action upon the Nation, a duty imperative and inescapable.

## AUTOBIOGRAPHY OF ELDER CHARLES DERRY

(Continued from page 67.)

January, 1883. I suffered from lumbago until the fifth of this month when I determined to attend a conference at Omaha, and as my Pearl had never seen that city I took her with me. Brother Richard Farmer kindly took us to Logan where we boarded a train for the big city. Conference convened on the Friday evening, and lasted till Sunday night. We had prayer meeting; and on Saturday held three business sessions. Elders Brand and Mintun preached, I also preached at night. One old elder in conversation with me, denied that people were baptized with the Holy Ghost now. I was at a loss to know what kept him in fellowship with a people who believed and taught the baptism of the Holy Ghost as fully as they did the baptism of water. I find some elders act unwisely in their undue familiarity with females. I do not say their intentions are evil, but the world will only look upon their actions in that light. And I know there is danger to both parties. We returned home. The country is full of snow. I spent the remainder of the month in preaching where and when I could. The thermometer has been twenty degrees below zero.

On the twenty-third I preached little Lewis Kennedy's funeral. I preached a number of times in the Patton Schoolhouse on the Willow. Prejudice there is very great, and some of our members are not as exemplary as they should be which makes it harder to accomplish the good we would.

February comes in intensely cold; heavy storms, twenty-seven degrees below on the fourth. I went to Mondamin and held a series of meetings there with good interest, and on the thirteenth, Matthew Hall brought me to Woodbine to preach his wife's funeral. The science of the day and modern theology are at war,—both are shifting from their original

standpoints, yet neither acknowledge their weakness. The clergy are trimming their sails to harmonize with the popular feeling and demands. While they denounce our church, they steal some of our truth, but dare not acknowledge the source.

Lawrence Conover of the Herald Office has absconded with several thousand dollars. I attended conference at Little Sioux. I proposed an annual reunion every fall to supply the place of the Semiannual Conference, that has been dispensed with. A committee was appointed to attend General Conference and request the authorization of such reunion in western Iowa. The committee was Charles Derry, Jarius M. Putney, William C. Caldwell, and David Chambers.

I read a pamphlet published by a Mrs. Brown, who claims to heal all diseases by administering her medicines through the eyes, ears, and scalp. Of course she quotes scripture to prove her theory. Any theory can be supported by scripture if the theorists are allowed to distort the Word to their vagaries.

On the eighteenth, the thermometer had dropped sixty degrees since the day before; but I baptized Mrs. Shaner and daughter in the Little Sioux River. It was a severe test of the faith of the candidates as well as of the administrator, yet I never found the cold too severe when duty called to that work. David M. Gamet and I administered to John A. Forgeus, who is near the end of his pilgrimage. Irish Fenians have tried to blow up government buildings in London. Bishop Blakeslee urges my attendance at the coming General Conference.

April first I received thirty-two dollars to take me to Conference at Kirtland, Ohio. Brother David Kennedy and I started for Kirtland. When we arrived at Chicago, Mr. Frank Lewis took us about the city and gave up his bed for us. We

also met with the Presidency and Morris T. Short, bound for the same place. We arrived at Kirtland on the fifth, viewed the Temple. It was a very substantial building, but has been neglected and abused. It was built in 1833 to 1836. The church was very poor at the time. It cost \$75,000, hence great sacrifices were made in order to erect it. Conference organized on the sixth by calling Zenos H. Gurley to act as temporary chairman. John Gilbert of Massachusetts preached. He is a fair speaker. Permanently organized by calling President Smith to preside. On the seventh, Elder Daniel S. Mills of California preached. He is a fine, logical speaker. He spoke near two hours. On Sunday, a large and interested audience listened to excellent discourses delivered by President Smith, Joseph R. Lambert, and William W. Blair, in the order named. A former Elder William O. Clark delivered an interesting lecture on Palestine and temperance. The question of relieving Joseph of the editorship of the *Saints' Herald* was discussed, but he was sustained, and I am glad. A prayer meeting was held during which Sister Stratton, over seventy years of age, spoke in tongues. It was a very spiritual meeting. I presented the matter of the reunion for western Iowa. William H. Kelley opposed it, but the request was granted. I was appointed to labor in my former field. Mark H. Forscutt was upon his own request released from being secretary of the high priests quorum. Preaching by Elders Columbus Scott, William H. Kelley, Zenos H. Gurley, Thomas W. Smith, Alexander H. Smith, and Joseph F. McDowell, in addition to those mentioned above. All acquitted themselves like master workmen. I met with many whom I never met before, and was thankful to learn that by my pen I had been the means of blessing many, who never heard my voice. When I returned I visited Cleveland, Ohio. Garfield's home was at Mentor. Saw

his remains in General Schofield's vault, waiting the preparation of his own vault.

At Willoughby I saw an iron pipe protruding from the ground with a fiery flame at the top. There was a gas well said to be seven hundred feet deep. The citizens are using the gas for heating, cooking and lighting purposes. To me it was a novelty and a wonder. I arrived in Chicago on the seventeenth. Brother Thomas W. Smith kindly showed me about the city. I visited Montgomery Ward's establishment. It was immense! It was grand to see the perfect order maintained through every department. Sister Good kindly escorted me to the depot at night. As a stranger, I truly appreciated her kindness, and at nine-thirty p. m. I started on another weary night's ride for my home, and on the night of the eighteenth I arrived at Logan, and found kind entertainment for the night at Brother William C. Cadwell's. The next day he paid my fare to Magnolia by hack, where I found a hearty and loving welcome by my wife and children. I appreciate the poem in which some one says:

When the black-lettered list to the gods was presented,  
A list of what Fate for each mortal intends,  
At the long string of ills a kind angel relented,  
And slipped in three blessings: wife, children, and friends.

Utah is jubilant over their defeat of the Edmunds Bill. They tell their dupes that it is in answer to John Taylor's prayer. Utah has experienced some very severe winds, and in the Southern States many lives and much property has been destroyed by cyclones.

I have been studying Catholicism from a Catholic Work entitled, "Is life worth living?" It is well written; hits atheism and protestantism some hard knocks. It claims infallibility for the Catholic Church, but infallibility can hardly attach to a body whose several parts are imperfect. Its claims are based

on mere assumption. It matters not how excellent the timbers in a building may be, if the foundation is rotten the building will eventually fall.

During the night of May 1, Grandma Carrico's sufferings ceased, and no doubt her faithful spirit passed to the paradise of God. She was indeed a noble woman and a faithful Saint. She had been in the church a great many years. Had passed through the dark days of the apostasy, and had waited for the restoration. She and her husband saw it and were made glad in the reception thereof; and both died firm in the true faith of Christ. Wife and I endeavored to comfort her two daughters, Sisters Almira and Jennie Adams. They deeply sorrowed over the loss of their aged mother, and we had lost a faithful friend. I preached the funeral on May 3.

The month was spent as usual by me in laboring for the cause of truth. Some of the wise men said the Great Lakes were out of the region of cyclones, but the terrible facts have falsified their predictions. Wisconsin and Illinois have felt their mighty power as well as Missouri and the Southern States. My daughter Alice gave me ten dollars, I am sorry to be under the necessity of taking it.

On June 2, I attended the district conference at Magnolia; Elders Crabb and Heman C. Smith, preached. Elder Crabb offered his resignation. On my motion he was sustained as president. Brother Heman preached several nights in Magnolia. I corresponded with different brethren on the reunion. William Rumel took an active part in securing it, and making arrangements for it. On the eighth, Brother Heman and I went to Deloit conference in Crawford County. We had a good conference. A brother had been on the backgrounds, his normal condition, but in the conference he got warmed up. Confessed his wrongs and cried and bellowed, saying, "Brethren and sisters, the prodigal son has been killed, and the

calf has got back." I thought he was right for once, "*The calf had got back,*" but it was hard to tell how long it would be ere he leaped the fence again. Yet there was some good in John.

Having agreed with the different districts concerned as to time and place of reunion I sent notice thereof to the *Herald*. While murders, robberies, rapine, swindling, oppression in every form and crime of all kinds is rampant, Bishop Simpson of the Methodist Episcopal Church, is represented as saying "We are in the blaze of gospel glory." Thus, "They cry peace when there is no peace."

On June 20, wife and I started for Nebraska. Wife went on to Columbus, I stayed at Freemont and preached, then went to Oakdale, visited "Perla Wilde" and husband, that is, Brother and Sister Eli M. Wildermuth. I stayed with Hyrum O. Smith and family. A terrible storm arose in the night; heavens fairly ablaze, the houses trembled, lamps kept burning nearly all night, people greatly alarmed, but not much damage done. I attended the conference on the Little Cedar in Leach Schoolhouse. I presented the reunion matter and it was approved. I stayed with my nephew, Charles H. Derry. I paid George Hyde forty-two dollars towards the Clearwater church. Money that I had solicited for that purpose. I preached in the Askwith Schoolhouse. On the twenty-eighth, I went to Columbus, found wife and George well, but Annie was not well. I attended conference at Valley, Douglas County. Parties demanded their names taken off the church record. Certain elders were determined to expel them without trial. I insisted they should be labored with, and after considerable opposition from the elders, my proposition carried, though not without insult from these men, but I determined not to nurse any hard feelings toward them, but plainly told them how I viewed it.

On July 1, I preached twice; Brother Brand also preached.

I was a guest of Brother William Elston and wife. On the third, returned to Council Bluffs, met with the reunion committee, Beebe, Hawley, Rumel, Kemp, and Derry. Resolved that our first reunion be held at Lelands Grove, Shelby County, Iowa, commencing on September 15, 1883. Notice was sent to the *Herald*. I returned to Columbus on the fourth, and on the sixth wife and I attended a two-day meeting on Deer Creek. Elders Mintun, Hyde, and myself preached. I called for volunteers. Mrs. Ward, Susan Ward, Hattie Copeland, Mrs. Jackson and Mrs. Rudd, were baptized by Brother Mintun. On the ninth I preached in the Askwith Schoolhouse, Brother Mintun and myself continued our labors here and vicinity until the sixteenth. From hence wife and I went to Columbus, from there to Freemont preaching there several times, thence to Omaha. I preached there on the twenty-sixth, and returned home with wife on the twenty-seventh, and preached in Magnolia on the twenty-ninth.

On the thirty-first, Brother Phineas Cadwell and myself went to Salem Branch to administer to Brother Henry Halliday. We did so, in company with Brethren Jonas W. Chatburn and his son Thomas, after which Brother Halliday said that he felt like a new man, but it did not appear to me that he could live; and on August 3, I was called back to preach his funeral. He died as he lived, in the faith of our Lord Jesus Christ. His loss will be great and especially to the Salem Branch whose president he has been from its organization unto his death, which must have been near, if not quite twenty years. No true man could be his enemy. He was a friend to all men, and may be properly called a friend of God. His widow and children deeply mourn his loss, so do all who knew him.

Joseph Smith wrote me about the reunion that is to be, I gave him all the information I could. He is trying to secure reduced rates by rail to it. I attended and took part in a two-

day meeting in Magnolia. Brethren Crabb and Mintun also assisted. Father Lochlin spoke in tongues, Brother Mintun interpreted it. It was to effect that God would gather his people in his own due time and punish the disobedient. I was impressed that Edward F. Shupe would yet preach the gospel.

I went to Emerson, Mills County, Iowa. Elder Edmund C. Briggs was called upon to administer to Sister Grice, daughter of Isaac Sheen; she is very sick from dropsy. We went to Keystone Branch where we met Brethren Henry and George Kemp and Robert M. Elvin. We had good meetings during the three days. During a prayer meeting at Brother Lush's, the Spirit of the Lord met with us in the gift of tongues, interpretation and prophecy. I was told that if I was faithful I should be prospered, and know that I was accepted of God.

I had a neighbor when we lived in Whiteborough who when he learned we were Latter Day Saints would have nothing to do with us. We attended to our own business, did not appear to notice his unneighborly conduct. Once he refused to let me ride five miles on his empty running gears. We let him alone, but were always civil to him. Long before we left there, he sought our society, and acted as though he could not do enough for us. We have a number of experiences of that kind. On my return home from Pottawattamie, Pearl and I visited them, and they gave us a hearty welcome. I attended two conferences, one at Weston, Pottawattamie County, and one at Moorhead, Monona County. At the latter place I was sickened with the recital of a filthy crime sought to be committed by one man with another man's wife, and the condoning of the attempted wrong for a paltry pittance. The man that will condone a crime for any sum is on a level with the criminal.

Reverend Sabin of Magnolia had heard me preach several times. One day he inquired if I prepared my sermons beforehand, I told him no, but I tried to make myself acquainted with

the whole word of God, that I did not know the hearts and the necessities of the people, but the Holy Spirit did, and it was my privilege and duty to seek the guidance of that Spirit to direct me to such subjects as were adapted to their condition, and to enable me to declare that message with power to the hearts and minds of my hearers. He said, "Your people are not as critical as our people; they must have it delivered in a very elaborate manner, hence I have to prepare my sermons beforehand." I replied, "Our people may not be as critical as to manner as yours, but they are far more critical as to matter." He acknowledged the correctness of my position.

On September 6, I visited Bishop David M. Gamet of Little Sioux, who is very ill, I administered to him. He realized he could not live. He requested me to preach his funeral sermon. It is pleasant to see the child-like faith manifest in some of the Saints. Charles Vredenburg and wife are of this class. Seventy-five thousand lives lost on the island of Java from volcanic eruption. Fifty square miles of territory sunk! Desolation all around! War clouds threaten England and France. Crime is rampant everywhere. Yet I trust some good can be found when the Master comes.

On the fifteenth of this month, September, our first reunion meeting convened at Lelands Grove, in Shelby County, Iowa. Weather very unfavorable. Heavy rains made bad roads. Teams stuck in the mud. Alice and little Allie were with me. She made our tent as she rode along; it was a cotton tent. I was greatly pleased to meet my old friend Robert Holt, who came with me from Utah in 1859, and kindly loaned me the means to come with. He rejoices with us in the truth. On Sunday, the sixteenth, President Smith preached in the morning. Edmund C. Briggs in the afternoon and myself at night. President Smith was called to preside over the reunion. The speakers were Joseph Smith, Edmund C. Briggs, James Caf-

fall, Alexander H. Smith, Rudolph Etzenhouser, James C. Crabb, Thomas Nutt, James F. Mintun, and Charles Derry. Joseph delivered a fine temperance lecture while here. Richard Farmer brought my wife and his. He kindly offered me five dollars to assist me through the reunion, but I did not accept it, feeling that to do so would be to impose on his good nature.

It was resolved that we hold our next reunion at Garners Grove, Harrison County; James C. Crabb, Donald Maule, and Henry Garner were appointed a committee to provide therefor. Elders Jarius M. Putney and myself collected twenty-four dollars and forty cents to pay the expenses of Joseph and Alexander. I handed it to Joseph, he took ten dollars, and told us to give the remainder to Alexander, who shed tears as we handed him the money. All the Saints felt well repaid for coming together. We had a large gathering, and peace reigned from commencement to closing. Thus ended our first reunion, and it was profitable to all, closing on September 23.

I returned home with my family and on October 1, went to Boomer and administered to John Laytham who has been badly crushed. I preached in Crescent on the second; weather stormy. The learned are discovering that many of our modern inventions were known to the ancients, which I have believed a long time, nor do I believe that Adam used a stick for a plow, nor yet that man was created a savage. I find God gave him dominion, which no savage could properly exercise. Neither was the earth in the condition it is to-day. Sin has reduced man to the savage state; by it, men have gradually fallen into barbarity; the light of the gospel has helped to lift, yea, has lifted, humanity out of the degradation into which it has fallen, so far as they would listen to it and be guided by it; for it has made possible all the arts and sciences.

I preached a number of times in Union Grove Schoolhouse.

I also preached in the Good Enough Schoolhouse, and from thence went to Crescent, where I preached twice, and united in marriage William Strang and Mary Ann Evans. I went to Clearwater in Nebraska and preached in their new church, continuing there until November 4, when I preached the dedicatory sermon. Elder Levi Gamet led the services. Elder George S. Hyde offered the prayer. Charles Lamay found a five-dollar bill near the church, which he handed to the committee towards paying for the church, if the owner of the bill was not found.

I returned home by way of my nephew's on Cedar Creek; I found all well but deficient in means, and I have none, but we will trust in the Lord. I sold a book and paid my debts. I went to Downsville on the tenth and preached four nights. I was kindly treated by the Saints, and I hope some good was done, but official timber is lacking in many of the branches, and this lack hinders the work. Utah Mormons send their lobbyists to Congress to influence legislation in their favor. George Q. Cannon, says, "The Edmunds bill has had the effect of driving the younger people to identify their interests more closely with the leaders and polygamy generally." They present a defiant attitude to the Nation, boast of their success in proselyting, and are persistent in their contempt of law. There are mutterings of thunder in the Nation which they would do well to heed. The *New York Tribune* suggests that their lauded power in the Territory should be broken, as they have monopolized all the land.

After preaching in the Garrison Schoolhouse, Isaac Carlile took me to Underwood, paid my fare to Persia, and gave me one dollar and twenty-five cents. I went home, fixed up for winter and then I returned to Persia and united in marriage Ella Bays and George W. Snyder on the twenty-fifth. I had a very narrow escape from being killed. While I was getting

up in my buggy, the mare started and threw me off my balance. I fell out and my foot caught between the spokes. I could not free myself, and the mare going on, but not fast; at length she stopped; my head and hands were on the ground, I managed to get my foot loose and was not badly hurt. Had the mare ran, I should have been dragged to death. I thank God I was spared. This is another evidence of the uncertainty of life.

December 1. I am suffering from a dull pain in my chest and in my sides; it may be the result of my fall from the buggy and being dragged on the road. On December 2 I preached twice in Magnolia. I had but little liberty in the morning; in the evening I was fairly blessed. On the eighth, I attended conference in Magnolia. I suggested the uniting of the Spring Creek, Salem, Unionburgh and Six-mile branches and building a church at Persia, as they were within a few miles of each other, and there were so few officers to carry on the work separately; but it was not adopted. I also suggested the dividing the district into several divisions and the officers be expected to preach, exchanging labor. This was indorsed, but not carried out.

I preached on the morning of the ninth, but failed to do justice to my subject. Elder Crabb did well in the afternoon. Elder Davis H. Bays made a good argument on the prophetic office. There was good attendance. The *Dunlap Reporter* publishes a circular from a secret society in Ohio, called "The national league." Its ostensible object is to put down polygamy, but from its tone I think it strikes at "Mormonism" in general. The President of the United States recommends the nulification of the territorial government, and placing the territory under the national legislature. This might bring them to their senses, but they are very blind.

On the twenty-first I visited Brother George Montague who

is sick. He is a good man. On the twenty-fourth, I preached in the morning, Elder Mintun at night. We had no means to buy Christmas presents for our children, but, thank God we have health, a pleasant home, food, fuel and raiment and are content. We ate Christmas dinner with Richard Farmer and wife. My brother sends me a kind letter wishing all a happy Christmas. He is fully alive in the work. All of our family were present but George Nephi. Sister Abbie Bristol of New Jersey sent me a dollar and a kind letter on the twenty-seventh and Bishop Blakeslee sent the family fifty dollars. The hand of Providence is still over us.

In a speech at a banquet Doctor Newman of the Methodist Episcopal Church and former chaplain to the Senate, referred to "Mormonism" and polygamy and urged the suppression of "Mormonism" by making it a crime to be a "Mormon." He said, "If we put polygamy down, 'Mormonism' will still remain." Verily, "The tender mercies of the wicked are cruel." Brother William T. Fallon took me about ten miles to preach in the McCabe Schoolhouse. A Mr. Halsey hoped I would not preach any doctrine. My subject was, "The only way to be saved." I had good attention, yet I do not think it was appreciated; but they saw no way to dodge the truth I told. We returned to Magnolia, and preached on the question, "What is Mormonism?" showing that what the world calls Mormonism as revealed through Joseph Smith was in truth the gospel of Christ. I closed the year near Gallands Grove, with William Pett and his father's family, passing the closing hours with music and prayer, grateful to God for his mercies and seeking his guidance for the future. Our necessities have been supplied, we have been able to meet our obligations, and fear no duns. Debts would be hell to me, hence we try to live within our means. Human wants oftentimes exceed our necessities.

Violence is threatened some of our elders in various parts.

Hireling priests are the ones responsible for that; they see their craft is in danger, but it is hard to kick against the truth, now, as well as in Saul's day. They close their eyes to the light, and urge their people to resist it, thus they seal their own condemnation. But the curse of polygamy has cast the darkest shadow over the church. The world is powerless to bring real discredit upon the church, but this vile system coming forth in the name of the church has given cause for reproach wherever the name of Mormonism is known.

(To be continued.)

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We hear thy voice, our Father,  
In wisdom from above;  
Inviting us to gather  
The objects of thy love:  
We hear thy call for reapers,  
Nor will we heedless be,  
Or rest among the sleepers  
In life's great harvest day.

The golden grain is waving,  
Inviting us to reap,  
And sin is fast enslaving;  
Why should we longer sleep?  
He will thrust in our sickles,  
Help us thou God above,  
Each one to do a little,  
Inspired by sov'reign love.

We come from bench and anvil,  
From merchants' desk and plow,  
Yet not with learning trammled,  
Our help alone art thou;  
We seek not for vainglory,  
Nor yet for sordid gold;  
Thy love shall be our story  
Which angels' tongues have told.

CHARLES DERRY.

## BIOGRAPHY OF JOSEPH F. BURTON

BY EMMA B. BURTON

(Continued from page 54.)

During the intervening time from June 2 till November 3, 1896, the day of sailing for Tahiti, the writer can only give a few sketches such as memory furnishes.

After making good-by visits to the children, and to the Saints of southern California, they moved northward. They went to Mount Olivet to fix up the home for a long absence. Elder Burton then owned two young horses, and the mother of them, "Sue," and one or two cows and calves. His mountain claim was mostly pasture land and whenever he went away this stock was turned into the pasture and Brother Eugene Holt looked after it, mending broken fences and keeping the spring cleaned out. He let his stock run with them while the grain was young, but when it was cut he let all come down in the stubble, and he fed them in the winter the same as if they were his own. No son or brother could have taken better care of what was left on the place, and now he told Brother Burton to take no thought or worry about the place or stock, for he would look out for them. So they packed their trunks and proposed to leave the happy, cozy, little home. When all was ready, they both knelt and commended all they possessed to the care of God and prayed that they might be permitted to return and find things unmolested. It was not without a feeling of sadness that they closed and locked the doors, and sadness to leave the Saints of that vicinity as well as in all parts of California, for though Elder Burton was willing, and even desirous to return to those warm-hearted people of the islands with whom he had made many friends while fighting the French officers, he was also deeply attached to the California Saints, and they in turn were sorry to part with him,

who had become like a father to them, and under whose hands very many sick and afflicted had been restored to health.

They took their trunks directly to Brother John Cockerton's of Oakland, and lodged all in his commodious basement where they could pack and repack to their heart's content, and where they had always a royal welcome. Oh, what happy days, and what weeks had been spent with that good brother and sister and their interesting little children. I speak of this brother and sister because we were with them perhaps more than anyone else, but all were alike, kind and accommodating, and made these missionaries welcome.

Elder Joseph Luff of the Twelve succeeded Brother Burton as president of the Pacific Slope Mission. He was already in the mission and the association of these two elders was pleasant indeed. They held meetings at various places in the northern district before the time for sailing came.

The incoming mail packet from Tahiti brought the sad news of the loss of the *Evanelia*. So sad was it that the missionary's wife wept, feeling the mission was less inviting than before, but that they must go all the same. As the time for sailing drew near, an entertainment was given them in Oakland at the home of Brother and Sister William W. Morrison, and in San Francisco at the home of Brother and Sister John Saxe. These gatherings were both pleasant and tearful. It was sad to take the parting hand of friends so dear. How plain to the mental vision even now is the tear-bathed face of Sister Lulu Morrison, while the missionary's wife, dressed in her island costume, sang, "The seaman's prayer."

Jesus, most holy One, we lift our souls to thee,  
Plead for us, Savior, lone wanderers on the sea.  
Watch us while shadows lie, for oh, see the waters spread;  
Hear the heart's lonely sigh, for thou, too, hath bled,  
Thou, that hast looked on death, aid us when death is near,  
Whisper of heaven through faith, Redeemer, Redeemer, hear!  
Hear, oh, hear and save us, tossed on the deep.

Another instance that is vivid in my memory is the season of prayer had in Elder Luff's room in Sister Anthony's house the morning of their departure when just the three, Elder Burton, Elder Luff and Mrs. Burton, each in turn took part, and each feeling the Spirit of God. After this Elder Burton sat in his chair, his wife knelt by the side of the chair with her head leaning on his breast, while Elder Luff with hands upon Elder Burton's head, made a most feeling prayer, dedicating him, even them, again to the work of the island mission. All was clear now; the sorrow the writer had felt about the loss of the *Evanelia* was taken away, and a feeling of peace came in its stead. There seemed nothing more for them to do and both were eager for the hour of sailing. Many accompanied them to the ship to see them off. Prominent among the many waving handkerchiefs as the ship moved away from the dock was that of Brother Luff. It was recognized by its size to still wave when the others had ceased and faces were lost to view. Side by side they stood till the shore with all it held dear was lost to view. Notwithstanding tears would respond to tears while the good-bys were being said, in the heart there was a fullness of peace and trust in God that was as food to the soul, and they retired to their room feeling content to go where the Lord wanted them to go.

I will now be guided by Elder Burton's notes.

November 3, 1896, left San Francisco on the Brigantine, *City of Papeete*. Emma and I, for Tahiti.

There were eleven passengers on the ship besides the captain's wife and little daughter, among them was Consul Doty returning from his annual visit to America.

Arrived at Tuiohae, Nukahiva Island, one of the Marquesas group on November 28.

The Marquesas Islands are small but very high. The morning of our arrival was an ideal morning, and it was really

beautiful sailing around those high, bluff points into the harbor where the eye is greeted with new sights at every glance. It was amusing to watch the natives working with the cargo that was being discharged. A flat-bottomed boat would go as near the land as it could, then the natives would wade out to it, nearly waist deep in water, a sack of flour would be laid on each shoulder, and another across the back of their head, and they would trot off to shore.

All the passengers went ashore, and by the suggestion of the captain, Elder Burton and wife went also, but strolled around the beach in an opposite direction from what the others took. Seeing a good little bamboo pole house not far distant, they went to it. It was not inhabited, but a friendly woman invited them to sit under the shade of its roof and get cool.

Consul Doty afterwards informed them that the house was the residence of the last queen of those islands, and it was also where the first English missionaries lived while at that island. No one was allowed to live in it, neither was the house allowed to decay. It was kept in repair but after the same style that the queen left it.

Left the Marquesas on the twenty-ninth for Tahiti, where we arrived December 7, 1896. We were met by the Saints very cordially and made our abode in the missionary house. Attended meeting on the eighth, and stammeringly spoke to the Saints in their tongue.

But few of the Saints were left in Papeete at that time, and no white people, as all had gone to the diving lake at Hikueru. Brother Case had been to Papeete on business but only left a few days before the arrival of Elder Burton and had left word for him to go to Hikueru the first opportunity, for there was where the bulk of the Saints were—about two hundred, almost all the islands being represented. Metuaore and Pai were left, and with them Elder Burton made the most of his time in learning the language. The Saints took turns bringing food,

ready cooked, since the stove and cooking utensils were taken from the missionary house.

They remained nearly two weeks and before leaving, Elder Burton delighted his hearers by preaching his first real Tahitian sermon. The work at the islands was so complicated I will not attempt to go into details.

I brought a small army hand press with ink, paper and type to be used as soon as we can. On Sunday, December 27, left Papeete for Hikuera on the *Teavoroa*; landed in Maketea on Thursday, the thirty-first, and on Tuesday, the fifth, 1897, arrived in Hikuera and met Brother and Sister Case.

What a crowd of people came to the shore to meet the incoming boat for they knew that Jotepa was in her! The missionaries were told to always prepare for a wetting when landing. Then if they did not get wet, there was no harm done, so when they stepped into the boat they put their rubber capes over their shoulders, and it was well they did for even that did not keep them dry, as they went on the reef; one of those curling breakers, not so very high, followed close after them. The men pulled with their might, but when within a boat's length of the landing they were overtaken and had to round up their backs, hold on and receive the intruder with as good grace as possible, not the splashes of water after the sea had broken, but the green curl of the wave crashed in on them, forcing them to bend double with its weight. Fortunately they were at the landing the next pull, and received a cordial welcome from all. A fine large church was being built; Brother Hubert Case was the chief overseer in the work. It was an every-day sight to see him walking rapidly from place to place answering calls, giving orders here and instruction there, with little Cicely sitting contentedly upon his arm. It was all the outing the little one had and she enjoyed it.

On Sunday, January 24, 1897, dedicated the new church of Hikuera, Hubert Case, Herman Jamesson and myself present as missionaries. Re-

ceived our mail February 21, the first news from home since leaving America on November 3.

From the time of arrival in Hikuera till leaving, it was a busy time and a happy experience, too, getting acquainted with the natives, their ways and their languages. One of their ways looked very strange to the missionaries. It was that they threw great bundles of cloth, and bedding in the grave when burying their dead, and took matting and pillows, and the whole family slept in the newly-made graves for a few nights.

But the pleasing sight was to see the eager and cheerful gathering of the Saints at the new chapel for Sunday school and meeting. About two hundred of the Saints were gathered there, and though the church was large, several classes must needs sit under the trees near the church. Sister Case and Sister Tapunere, were superintendents of the Sunday school, and it moved along like clockwork. There were no printed lessons at that time, so it devolved upon Sister Case who could speak and write the language well, to write the lessons for every class each week. The missionaries provided the food, and Brother Jamesson did the cooking, all five eating together, but lived in separate houses.

The island was very small, only seven miles in circumference, yet there were many more of Protestants and Catholics gathered there than there were of Saints. The latter kept up a run of debating church questions with Elder Burton, not publicly, but would come to his house, and the sight of those coming would bring such a crowd of natives, that the house, which had open sides, and the yard would be packed. There was no rest for the missionary. It was beautiful to see in the early morning the boats being got under way and sail off, a whole fleet of them across the lake for the diving.

Preaching was kept up every evening by different ones of

the natives till Saturday and the singing was done by the members of the branch that the preaching elder belonged to—no help from the others. Saturday evenings were given entirely to singing, but one island at a time. The writer well remembers what a hostile spirit it caused when Brother Burton tried to get them to all sing together. Says the leading singer of Takapoto: "Am I going to lend my voice to help another island sing? No, indeed, I am not."

On Friday, February 26, left Hikuera for Kaukuea—where the conference was to be held in April, on the schooner *Tea-veroa*; Brother and Sister Case and Brother Jamesson with us, and many others of the native Saints, stopped at Taiaro next day. Taiaro is a small island with only two inhabitants, a man and his wife, both quite elderly people. Here the captain Mapue took on several boatloads of buffa and water coconuts. Got to Takaroa Sunday night just at dark, stayed ashore all night in Joane Tamite's house, after much trouble in getting in. The wife of Joane was with us, but she had let a man stay in the house for taking care of it while they were away, and he had locked up all the rooms, took the keys and gone away.

Monday, March 1, all day in Takaroa, a fine island; some of the nice houses have bedsteads and spring mattresses. During Monday the people who remained on the island gave the new arrivals an aroha (a gift) of chickens, three borlagued porkers and some bread. According to their custom they called all together and in their presence presented the whole to Mapue; he received it, and turning to the people, said, "Here, this is yours, divide among yourselves," and some of the natives made the division.

On Tuesday, March 2, left Takaroa, and on Wednesday afternoon got to Ahe. The wind was blowing hard and the breakers rolling up on the reef on either side of the narrow passage in great fury. It was a dangerous run through that narrow

passage in such a sea, but there was nothing else to be done. The wind was right inshore and the vessel was close to the reef, but the captain handled his vessel well and she fetched in finely.

As the passengers landed on that island, many of whom belonged there, and at Manitio, they did not scatter to their respective homes, but all remained standing on the shore till all were ashore, then they sang and offered a prayer of thanksgiving for God's protecting care during the voyage. This was their custom, always, either just before leaving their boats or vessels or as soon as they landed.

Remained at Ahe over night and on Thursday afternoon left and got to Kaukura and then proceeded to Papeete. Emma and I stopped at Kaukura, was lodged in the Pohimau's large, commodious house. Had it all to ourselves; that is, no one else lodged there.

By Elder Burton's experience in Hikuera he judged about what it would be at conference time, how he would be beset with people with questions of all kinds, especially relating to conference business, and when free he must rest, so he sent word ahead that he wanted a house for himself and wife. The policeman, Brother Teehu offered his, a house of two large rooms, and as often as Elder Burton and wife went to Kaukura afterwards that house was always their home.

On Sunday morning I preached, and after the morning service the Saints made us an aroha of twenty dollars. Preached again March 21, at eleven in the forenoon. Before meeting I married three couples, one of which was Teehu and Makaa, the owners of the house we lived in. March 21, 1897, at Kaukura, Emma and I stopped the use of coffee, hoping by trying to live by the counsel of God, we may have more wisdom in doing our part in the great latter-day work.

March 29. During the past week many of the Saints arrived from different islands in vessels and boats.

When one of these vessels was nearing the island the writer called her husband's attention to her, she looked so strange, seeming to have a very high deck load of something, and

there seemed to be no people on board except the man at the wheel and about three that stood near him. For some time neither could make out what the strange appearance of the deck load was; eventually it was seen that it was people with only standing room. It was the old *Puna'u* from Manihi. They had left the day before, having clear weather and a fair wind, expecting to make a short trip, and thus crowded on board. Besides this there was a large boat from the same island on which there was only sitting room with the feet drawn up, and in that position they remained from the time of going on board till the time they arrived, twenty-four hours later, some with a little hard bread to eat, and some with nothing. I mention this to show what the native Saints will endure to go to conference, and how great their powers of endurance are. A large schooner had been chartered by the Saints of Kaukura, Aratua and Apatiki for five hundred dollars to bring the Saints from Tupuai and take them back home again, but she did not arrive till after conference was in session two or three days. Two days before the conference commenced, the *Teaveroa* arrived from Tahiti with the word that Sister Case was too sick to take passage on her, and of course Brother Case remained with her. This was very distressing news. Though Brother Burton could talk with the Saints, and preach in their language, saying the words that he wanted to, he felt that an interpreter would be necessary for conference where different ones would be talking from all over the house, and he had depended upon Brother Case and Brother Hawkins from Tupuaro. Besides, he wanted Brother Case to consult in business matters. He felt now that he would have to lean hard upon the Lord for help, but to the great joy of all, one day before conference, Brother and Sister Case arrived on a small vessel, accompanied by faithful Pai and his wife, Tatehau, who had remained with them rather than leave them when

Mrs. Case was sick. She commenced to get better as soon as the *Teavaroa* had sailed, and so was able to take passage at a pretty big price on this smaller vessel, and was in time for the Sunday school convention, though not feeling very well. Preparations had been made for them in a part of Otare's big house. This Otare almost wept because a part of the missionaries were in the policeman's house, saying that all the white missionaries had always stayed at his house, and he wanted them all.

On Friday, April 2, Brother and Sister Case arrived from Papeete. Sunday school convention began and continued on Saturday. Sister Case was sustained superintendent of the district association, Tapa and Pétéro, assistants. Sister Case was also foreign secretary of convention and conference. Metuaore and Rairoa Saints arrived.

Conference convened April 6. Credentials received and I as president of the mission began business at eight o'clock in the morning. On Wednesday night, April 7, the *Punau* went ashore. No conference on Thursday or until Friday noon.

This vessel was owned by Mapui, and besides bringing such a number of Saints for the conference, she also had provisions, clothes and dishes of all kinds, and charged an enormous price, as two Chili dollars for a pewter spoon. Of course the Saints had to take them at whatever price was named, with promises to pay in shell and buffa at some future time.

The writer was acquainted with the supercargo, a young white man by the name of Harris, who came from San Francisco only a little before themselves, and being present when he was delivering some goods to the native Saints, said, "Are you not ashamed to charge these people such outrageous prices just because they can not help themselves, and do not know the prices of things?" His answer was that they never got half their pay anyway.

There being no harbor at Kaukura, vessels that remain must needs beat about somewhere near the island. The crew of this one had hove the vessel to and lashed the wheel, and all

gone to sleep; not being sufficiently far from the shore, she drifted on the reef, and was soon a total wreck. As soon as it was known, the bell was rung that pressed everyone into service, men, women and children who were large enough to carry stuff ashore. Thus a day and a half people were wading out and getting what they could and carrying it ashore, one horse only on the island. It some way got into the air that the loss of the vessel was a judgment on the owners for charging such high prices, and the owners never charged so much again.

In the afternoon of a day or two after conference began again, there was a stir, a stretching of necks, and everybody's attention was diverted. "What is it?" asked the president. "The Tupuari Saints are coming." They had landed and were quite near the conference building with John Hawkins in the lead. Elder Burton spoke to them of how many Brother Hawkins had baptized and of the much work he had done in the islands, and for all to rise to their feet as a token of respect and sing, as he and the Saints with him entered the house. This custom has been maintained ever since whenever an elder comes to the island. This they did. Brother Hawkins walked straight to the stand, shook hands with Elder Burton and those that were at the stand, and all those that were with him did the same, causing quite a sensation in the conference.

When all were seated, business was again resumed, some of which was, "Buy the Taronā lot in Papeete—French money, two thousand dollars. Move the Papana church to Papeete for a printing office and start the press as soon as possible. The members to give for that purpose as follows for this year, each male member two dollars, female, one dollar, child, fifty cents. Committee appointed to buy church in Anaa. After conference ended, Emma and I left Kaukura for Tahiti on the vessel *Tapioi*, the Tupuai vessel, with all the Tupuai and Taronā and Tiona Saints, one hundred persons, left on Monday, the nineteenth, and got to Papeete the twenty-third.

We were four days going down; light winds all the way. The first night out, about sundown, the heavens became black with heavy clouds;

the thunder in the distance commenced to roll and the lightning to flash. Then came the hour for singing and prayer. While they were singing, I thought of the great discomfort there would be during the night, when the rain that seemed so near would descend, for all the after part of the vessel was closely packed with mostly women and children that one could not walk forward, but must needs walk the rail, along which a guard rope was placed from the main to the forerigging. The cabin was full and some in the hold. While my mind was dwelling upon these thoughts and full of sympathy for the people, the singing ceased and they called upon me to pray. The spirit of supplication rested upon me, and I asked God to have compassion upon us and command the clouds that they would not pour forth their rain upon us during the trip, and I felt that it would be done and we went to our room with a feeling of peace and gladness. No rain fell during the trip.

This incident seemed to have been more of a miracle here where the raindrops fell so easily than it would have been in America, and the natives recognized it as such and looked upon their missionary as having great power with God.

He had, during conference, been called to the bedside of Elder John Hawkins who was supposed to be dying. It was midnight. He had called all his relatives about him and bade them good-by, and was suffering much from an affliction that had bothered him for years, but now the attack was so severe he thought he must die. He was groaning in great agony. Elder Burton, Brother Case and some native elders laid their hands upon him and prayed that God would rebuke the cause of his suffering and spare him, and he instantly got relief; was at conference the next day and said he felt better than he had for a long time. Farther on in this same letter written from Papeete he says:

Emma and I are well and enjoying our blessings. Too busy to be lonesome. We left Kaukura Monday, nineteenth, and got to Papeete the twenty-third and got our stuff up from the vessel into the missionary house, Brother Hawkins stopping with us until the *Tapioi* sailed again for Tupuai, which she did on the twenty-eighth.

Brother and Sister Case were to leave Kaukura the afternoon of the same day, for Arutua and on up to the Windward Islands.

On Friday, April 30, the *Tropic Bird* arrived, but we could not get our mail till Saturday (on account of the bubonic plague scare.—Writer). On the previous Thursday I made applications for a license for the printing press—to be obtained May 1. William McGrath volun-

teered to help me with the printing, which help I gladly accepted. We cleaned out Brother Pai's old house for a temporary printing house, and got things in order for work. On May 1 I got the license for printing, which cost twenty-nine francs. I had previously engaged Mr. I. Henry to do the translating for the *Oromatua*, and on Friday, thirtieth, took him three articles for translation. William McGrath made a stand for the type case and distributed some type.

Saturday we got our mail from America.

On Wednesday, May 5, got out nearly two pages of proof. Mr. Henry corrected it. Will McGrath is sick. Got out the first two hundred copies of *Ormatua* on Wednesday, May 13, and on Friday, Emma and I got six hundred more; on Saturday, fifteenth, two hundred and fifty more. Will McGrath gone away.

On Monday, May 17, I made arrangements with Mr. Cady and Green of Seventh-day Adventists to put up and print the one thousand for ten dollars.

On the twentieth sent food and letters to Brother Hubert Case by the *Leon*.

Twenty-fifth. Got the *Oromatuas* from the printers and sent off many of them, and on the twenty-eighth mailed the last of them needed for the upper islands, six hundred and eighty-nine and had about three hundred and twenty-five left.

On June 1 mail arrived, bringing the revelation of April 9 and the request for Brother Hubert's ordination to the Quorum of the Seventy.

On June 6 we went to Tiona. Emma spoke in tongues in the sacrament meeting; I gave the interpretation. An excellent meeting. I blessed a babe also at Tiona. Returned to Tarona at five o'clock in the evening and at six I baptized Pumuatua, a boy twelve years old, and confirmed him same evening.

On Thursday afternoon, June 3, Will McGrath came back, and by Saturday had nearly four pages of the *Oromatua* ready for the press.

On Saturday, June 5, paid Mr. Peterson, of Papeete, or rather settled with him for the *Evanelia* debt, three hundred and fifty-nine dollars and sixty cents.

On Monday, June 7, I found I had not complied with all conditions of printers, as I had not made a declaration to the Procueror de la Republique, and must have a Frenchman editor. On the 8th I inquired of Mr. Bonet, a lawyer, as to my duties under the law, and sent a letter of apology to the Procueror de la Republique and also a declaration of intentions to publish a monthly paper called the *Oromatua*, Tekakahu (Metuaore) editor, myself printer, to be printed at Rue des Ramparts, Papeete, and on the tenth received a letter of acceptance of the declaration of intentions from the Procueror de la Republique dated back to cover the first *Oromatua*. Sent off seven hundred and twenty of the June *Oromatua* and began the July numbers, got four pages printed and the sixteen-page tract, Plan of Salvation or Te Ravea No Te Ora started.

By July 7 had half of it printed, the other four pages set up, and the July *Oromatua* printed. Will McGrath left us again on that day, after finishing setting up the tract. He going to Makatea. Petero, a half French and half native brother is helping me print the two thousand and five hundred copies of the tract, or five thousand more impressions to finish the tract. July 8, finished. The press now stops until more money comes in.

About August 2 Petero with wife and child, also two other brethren with their wives and children went on a preaching tour around the island. The foregoing is characteristic of the native missionaries. When they go, it is the rule that their wives and families go with them. They had the ocean on one side and the fruit growing mountains on the other. They took their fish spears with them, their pillows and matting. They could spear fish and gather fruit for the most of their food. The missionary and wife gave them a few dollars to buy bread, when they were where there was any, and they did not trouble anyone for beds to sleep in, would spread their matting on the ground and with their pillow under their head would sleep soundly, and where there were not pillows enough, a log of wood would do as well, for the pillows were about as hard. Their mission was very successful. On May 8 they baptized four children and on the fifteenth baptized a man and his wife.

On Friday, August 20, Metuaore arrived with money from Rairoa, and on Saturday Kehauri came with money from Tiki hau, so we will now start the press again.

On August 20 the steamer arrived from California. The first of the steamers brought mail ten days from Frisco. She is to receive a subsidy from the French Government and run two years on trial.

I now employ a Mr. Brault, Frenchman to set up the forms for the press for August *Oromatua*.

September 15, Tehopea and Tuterihia left to-day for Huahine and Riatea on a mission, their wives and children with them.

The rest of the year's printing was very laborious for Elder Burton and wife, who helped always with the press, also folded papers and tracts by the thousands, and had to sew the tracts. Mr. Brault lived quite near, but Mr. Henry, the translator was two or three blocks beyond town, and the post office as far in the other direction. Elder Burton attended to all errands to these places taking and bringing copy and proof sheets from Mr. Henry's and the forms from Brault to be printed at his own place. Sometimes a whole line of type would be left out, and he would have to make the corrections himself, then came

the wrapping, addressing with a pen, and carrying to the post office. So much walking, and in such heat, besides all his other work and business for the mission and marketing for the house, and writing numerous letters to different parts of the mission, and brethren that always wanted to be talked with, made his work difficult. Besides he would have to give some time to those who were almost daily arriving from the islands.

Ten o'clock is the universal breakfast hour in Papeete, coffee and bread in the morning before going to work at ten. At ten all business houses are closed till one in the afternoon. These are sleeping hours, for as a usual thing the heat is too intense during these hours for much moving about outside. But the missionary got none of these hours of rest. The native brethren in the immediate vicinity seemed to have arranged that one part of them would go to the missionary house and talk with Jotepa half of the sleeping time, and the others the other half of the time, not thinking that it was hard on the missionary. It was all from love of him, but much like killing him with kindness.

One very hot day when the missionary and his wife had been working the press unusually fast, having learned that a vessel was soon to start for the upper islands where it was not often that there was an opportunity to send mail, and they were trying to get that month's *Oromatua* to send by her, Elder Burton spoke of a pain in the pit of his stomach, or a trifle below the stomach, but he worked on till he finished. By that time the pain had increased to that extent that it seemed unbearable. He had no more got into the house, than he dropped on the floor, all doubled up with that heavy pain. Of course his wife was much alarmed. With all the help she could render him, he little by little got undressed and into bed. He only got temporary help through administration. He thought paregoric would help him, and a native was sent to the drug

store for a two-ounce bottle. He took that all during the afternoon without any effect, then hot applications were tried. That gave soothing relief for a while, but it came again and became so prolonged and severe that he vomited, then it stopped, leaving him too weak to get out of bed all the next day. His health was now broken. He worked all the time, but not with the same rush and vim as before, for a little overdoing would bring on another of these spells.

(To be continued.)

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Father, I go, 'tis thy voice bids me go  
To carry this news of the cross;  
Where multitudes wait, in weakness and woe,  
Their cleansing from sin and from dross.

My lips must teach in the ways of the poor,  
Redemption from evil and pain;  
By mercy of Christ, "the way," "the door."  
Accomplished in Calvary's rain.

My feet must be found in ways of the good,  
Wherever thy Spirit may lead;  
On thee I must wait for my strength and food,  
And succor in seasons of need.

I carry the "truth," 'tis precious to bear,  
To those who are struggling for life;  
I seek not for fame, nor honors to wear;  
But wait for the end of the strife.

I preach not for pelf, but souls I desire,  
To crown me with pleasures of ease,  
When angels of God, with sickles of fire,  
Shall reap for the harvest of peace.

JOSEPH SMITH.

## HISTORY OF PRESIDENTS OF SEVENTY

BY JAMES F. MINTUN

(Continued from page 87.)

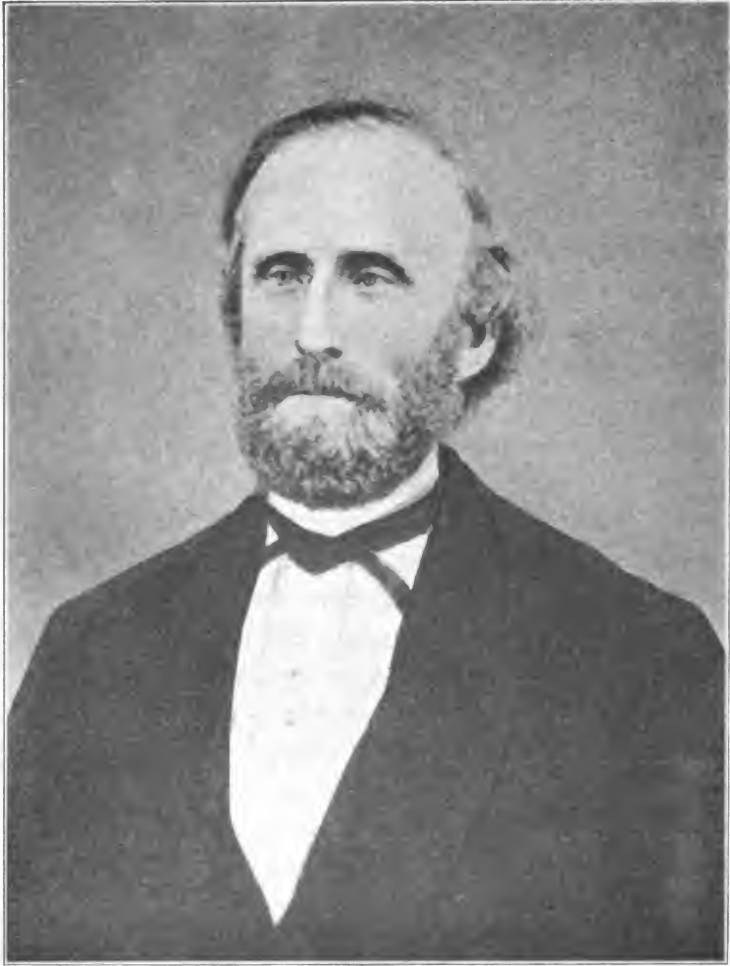
ELDER GLAUD RODGER

The subject of our sketch was a son of Scotch parents, born in Airdrie, Lanarkshire, Scotland, July 23, 1820. He was a member of a large family, the father and mother having to work hard to support them. His parents were members of the Free Church of Scotland, and faithful to their profession.

On the account of the limited means and a large family to support, by his parents, he went to work at day labor at the age of twelve years, and labored hard for long hours for small pay. His faithfulness to duty won him the confidence of his employers, so much so that at the age of eighteen he was placed in the responsible position as pit head man. He says, "It was my desire and care to be honest and upright in all my dealings, and give satisfaction to all. I never flinched from duty, and strove to be faithful to whatever was given into my charge."

He first became acquainted with the Latter Day Saints about this time through one of the laborers where he was employed and was invited to attend one of the services. The preaching he heard astonished him because of the power by which it was delivered, though by an uneducated man by name of Thomas McClellan. The first sermon convinced him that if any people preached the gospel he had heard it that day.

Finally all doubt in regard to the Latter Day Saints being the people of God was removed and he was fully convinced of his duty to God. Accordingly he was baptized by Peter Moffet, August 11, 1842, and confirmed by Thomas McClellan. At the time of his confirmation it was prophesied of him that he "should become an instrument in the hands of God in carrying the gospel to the nations of the earth." He says, "After



ELDER GLAUD RODGER

my obedience to the ordinances of the house of God according to the Scriptures, I can say I was born again, for such light and truth as beamed upon my soul I can never forget." He was now happy in his faith, although looked upon with disrespect by former friends and associates, and had for a time many trials and difficulties to endure.

He was soon ordained to the office of deacon, and in December, 1842, he was ministering in that office in a small branch in Kibournie, Ayrshire, to which place he had moved. He did not feel satisfied to enjoy the light and know that so many were in darkness, so that in March, 1844, he gave himself wholly to the ministry. His first mission was in association with Brethren Ure, Houston, and others of Liverpool, England, where Brethren Hedlock and Ward were engaged in the ministry.

At a four-day conference held here in April of that year he was sent with Brother Ure to the Sheffield Conference or District. He labored during that year at various places, raising up a branch at Mattersea. At a conference held October 20, 1844, at Sheffield, he was returned to his former field, where he held a discussion with a minister of the Independents, at Mattersea, with many to hear. The day following the debate he baptized three and left others believing. He continued his labors in this part till March 20, 1845, when he went to Hull, and there met Brother Cuerdon. At this place a conference was held on the twenty-third, which he attended. From the conference he went to Manchester, where a conference was held April 6, and where he met Brother Wilford Woodruff, who was president of the conference.

At about this time occurred a case of healing which he relates as occurring at the Gringley Branch. A man by the name of John Walker, about fifty years of age, who had obeyed the gospel, had been afflicted with rheumatism in quite a serious way for about twenty years, and had during that time tried many physicians, but could get no relief. He was administered to by Brother Rodger, and the next day walked fifteen miles with him and continued well. On November 9, he returned to Mattersea and rejoiced with his children in the gospel, for he had baptized several at this place, and with others of the Saints

residing there. He continued to labor in different parts of England adjacent to where he had previously labored, when on November 21, he met Brethren Pratt and John Taylor, apostles from America, with whom he associated in labor for some time. He continued to travel and preach, seeking the Lord to guide him that he might in a humble way seek out and find the honest in heart, that they might embrace the truth.

At a conference held June 27, 1847, at Chesterfield, he was appointed to labor in Sheffield, which he did for a time, when he returned to his former field. He continued to labor, associated with Brother Dunn and others till October 3, when he was in attendance at a conference at Leicester, where he first saw Orson Spencer. He preached in various places adjacent till January 31, 1848, when he went to visit his parents, who still resided at Airdrie. He found his parents more lenient toward him than when he first obeyed, his father at that time driving him from his presence, and disinheriting him. He preached in his home town and vicinity for a short time when he went to visit his Uncle Glaud, preaching in Victory Hall in Kimarnock. He departed for England on May 18, and passing through Liverpool came to Sheffield, his former mission. His labors were quite pleasant till he came to Forest, about June 1, where he found a great contention, growing out of the secret counsels of a brother, which caused him to be opposed.

From June 17 to 24, he preached and baptized. At the latter date he met in conference of the British Isles Mission, where was represented a total membership of 1,723, 267 of whom had been baptized in the last three months. A splendid time was enjoyed, and he was much encouraged in his work.

A camp meeting was held at Belper Town, July 1, by himself, Taylor, Gaulter and Stone, following which he labored in Hennor, Balsover, and other places near by, till September 3, when he returned to Liverpool to witness a vessel load of

Saints sail for America, where they expected to find Zion. On the fifth the vessel sailed and he took up his work, laboring at Liverpool, Chesterfield, Hysen Green, Fog Hill, Eastwood and places adjacent. On December 2, he answered in a very satisfactory way objections to the church which had been urged by a Reverend Autliff, a Primitive Methodist minister, in a lecture which he had delivered.

The first conference of the Church of Jesus Christ of Latter Day Saints held at Nottingham, was held December 10, 1849, when Brother Crandle Dunn presided. This conference showed a membership of 617, an increase of 90 in a very short time. The report of the elders showed that the Saints were united and the officers were determined to carry out the purposes of God. At this conference our brother says, "I gave a few instructions to the officers upon being humble and faithful to the covenants they had made with the Lord, seeking to build up the kingdom of God, and in due time of the Lord we would be gathered to Zion. On the seventeenth he preached his farewell sermon to the Saints, and it was a time of deep sorrow for the Saints, as he had endeared himself to them by his wise counsels and humility. At this time there had been nothing heard of the transgressions of some of the leading men of the church in America, and the thought uppermost in the minds of all the Saints in that mission was to gather to Zion.

He was present at the Sheffield conference on the twenty-third. Preceding this he had baptized many at Woodhouse, Sutton, and Mansfield. He had presided at the latter place, and at the same time over the Nottingham District. While he labored in the Sheffield conference, which covered a period of about five years and nine months, there were above two thousand souls added by baptism, and twenty-six branches organized.

He now began his labors in Liverpool where he had been

appointed. Here he met with Miss Matilda Clark, between whom and himself an attachment grew, resulting in their marriage, February 16, 1851. They located at 15 Wilton Street, at which place Franklin D. Richards, who had succeeded Orson Pratt as president over that mission, boarded with them, and through this fact nearly all the leading ministers from America called at their home, and in this way he became acquainted with nearly all of them. Of these men at this time he says, "These were, apparently, all good men, and, so far as we knew, well behaved." The charge against the church of teaching polygamy was then made by those who opposed the church, but these men denied it and said it was a false report circulated by their enemies. He says of John Taylor, Erastus and Lorenzo Snow, Samuel Richards, Isaac C. Haight, Franklin D. Richards, and others with whom he was acquainted that "not one of them gave us the least cause to suspect that anything was wrong in the valleys of the mountains."

January 2, 1852, his first child was born, and was given the name of Kenedron. In a short time after this he caught the spirit so prevalent among the members of the church at this time, to go to America, and to be in Zion. He resigned his mission and made arrangements for their departure from their native land. They felt that they were doing this for the gospel's sake, and they were willing to make any required sacrifice for the gospel. This move meant to them leaving native home, all their nearest relatives, and caused them serious reflection before they fully decided to go. They sailed on the *Ellen Maria*, February 10, 1852, and after an eight week's voyage they arrived at New Orleans, Louisiana, journeying up the Mississippi on an old vessel called the *Saint Paul*. In two more weeks they landed at Saint Louis, Missouri, where his brother, William, lived, he having come to America some years before.

His brother and wife had been apprised of the practice of polygamy and other evils at Salt Lake, and tried to discourage our brother from going any further. He and wife could not think it possible that such conditions existed among those who professed the gospel of the Lord Jesus Christ, in which gospel they had enjoyed so much of the Holy Spirit, and for this reason they would not listen to his brother's advice, but continued their journey. They came up the river on the steamer *El Paso* to Council Bluffs, where, after a journey of a week they arrived. Here they were compelled to sleep in the open air for the first time in their lives, there being no provision made by those who had preceded them for anything better. The next morning after a two-mile walk, he rented a log house fifteen feet square, without a floor, and in a dirty condition. Although they had been accustomed to a comfortable house and many conveniences when in England, they tried to be content and make everything as comfortable as possible, for were they not on their way to Zion? They thought so, and this assisted them to be patient.

Before leaving England, his money, with that of the other Saints who came at the same time from England, had been placed in the hands of some of the church officials with which to buy cattle and other necessities for going overland to Salt Lake. These men proved to be dishonest, and it was two weeks or more before any cattle was secured and then they were very poor, and not what was agreed upon. After two weeks more occupied in making further preparation they started on their overland trip. He with others, comprising eight other teams, was tired of waiting and started on, expecting the rest of the train to soon catch up with them. But they did not, and the nine teams continued, sometimes crossing streams where it was dangerous on the account of quicksand, at other times surrounded by a band of hungry Indians,

and at still other times made to feel the possibility of furnishing food for the wolves, but they finally all reached their long looked for destination, which they thought would be Zion, but of it he says:

Not a land of peace and liberty beside the great Pacific Sea, as had been so often sung on the trip over the ocean, but a place of bondage and groaning, worse than the bondage of the Hebrews in Egypt. Unutterable disappointment filled our hearts, and oh! how gladly would we have retraced our steps, but we could not. We were given to understand that if a company of Saints should undertake to do that, the destroying angels would soon overtake them.

It was now October, and no place that they could call a home, or a place to rest. A lot was purchased and they traded clothing that they had brought with them for some building material, and in other ways obtained some more, but of the social conditions he says:

I looked in vain for the friendly aid so much needed, and for the warmth of welcome such as had been given to them in our home across the sea. It was everyone for himself with those who had any power, and our loneliness and disappointment, words can not express. I visited a few of the leading men, and was introduced to wives number one, two, three, etc. I was disgusted and stayed from them ever afterwards.

He was soon visited by some of the leading men and advised to "obey counsel," and "take another wife." He says, "I rebelled then and there, and did not once mingle with them in any of their meetings, either public or private."

His prayer at this time, because of these conditions was, "O God, help me to stay myself upon thee." They were ordered by the church authorities to move out of Salt Lake City and go south, and fearing the fate of others who had not had only journeyed a short distance when their son, their only child took sick and died, and they had to carry the body of their child some distance till they could come to a settlement where they could bury it. They stayed at American Fork that winter. The next summer they returned to Salt Lake City when they made their home with Father and Mother Russell, whose

money had been taken from them by the authorities of the church. While here waiting for their garden to mature, their son Glaud was born, and soon after they were again ordered to move south, and there seemed nothing else to do but go, so the preparation was made as best they could and they started the last of October, going to Cedar City, in Iron County, where after traveling under great inconvenience for about five weeks, they arrived. Here he met John D. Lee, who lived near with his wives.

The conditions here were bad, and he did not attend any meetings only on Sunday once in a while. They concluded that they would leave the first opportunity. At one time when he attended services on Sunday he was called upon to preach, and he told them he did not feel like it, but he was advised to speak, that if he would open his mouth the Lord would fill it. He occupied the time with what his heart was full, and very plainly told the audience what he thought of conditions in Utah. He was never called upon to preach again. The people were so oppressed that in their desperation and in spite of warnings, twenty-one wagons were made ready to leave, Brother Rodger and family among the rest. They started in October and had only gone a few miles when he was called back to settle some trivial matter, but it was an excuse to get him under their control. Although the fort was guarded and it was daylight, he walked near the sentinel and passed by him unnoticed to the camp outside. He arrived at the camp in safety, just as they thought of going on without him, although his companion decided to stay there till he came, having faith that he would soon return. They continued their journey westward till December 24, 1854, when they arrived at a place about fifteen miles from San Bernardino. Although it was stormy and muddy, very muddy, and they were much wearied with their journey, they rejoiced on the Christmas

Day because they were safely away from those who claimed to be God's children, but proved to be their oppressors. Of this event he says, "if mortals ever rejoiced on this earth, we did, in spite of rain and muddy weather." On the evening of Christmas Day they entered San Bernardino, feeling that He who was born to bring peace on the earth, had, at least, protected them, and their arrival in peace among friends was an acceptable gift to them.

Here he found many old friends, some remaining true to their gospel covenant but many others had turned to infidelity and spiritualism. The former remained true in spite of what they had endured, but the latter, because of the deception that had been practiced upon them after coming to America by those who professed to represent God and his gospel, had fallen away. Here was no church organization, but a lot of scattered sheep. In contemplation of all that he had endured and the effects that he saw upon others he says, "Notwithstanding all this it did not follow that the gospel revealed in these latter days was not true, or that God had changed." However, he concluded to give his time and attention to temporal things, and wait till some of the dark clouds should pass away. By April he had bought some land and had built a small house upon it, and they once more enjoyed a place they could call their home, with none to molest or make them afraid. While he was preparing material for a more comfortable home, their third child was born, July 15, 1855, and named Janie. In November the new home was ready and they occupied it. On the account of not having range for grazing purposes here this home was sold and our brother moved to Santa Barbara in May. Finding it a desirable place, he returned and got his cattle and put them on the ranch that he had bought about three miles from the town.

In 1864 we find our brother in Santa Cruz where they heard

the preaching of the gospel again, they being visited by Henry H. Morgan, of the Reorganized Church June 20, of that year, saying that he was one of those hunters sent to hunt up the lost sheep of the house of Israel. Great joy came into the soul of our brother and his family once more, and their home was a welcome place for God's servants, and both he and his wife would sit and feast upon God's word to the neglect of everything else. They soon were satisfied that they should renew their covenant, and did so by being baptized in the Pathro River at Watsonville, by the hands of Brother Morgan, and by him was our brother reordained an elder. Of this experience he says, "The Spirit of the Master rested upon me," and his joy was great that he says, "It seemed as though nothing could ever disturb our peace again." He soon moved to Watsonville to be with the Saints, and there he began to tell the gospel story again.

In October of this year he was appointed a mission with Brother Morgan to San Bernardino, and on November 17 he started, after making what preparation he could for the care of the family. He arrived at San Bernardino about the twenty-third, and wrote to his wife on the twenty-fourth, saying, "Truly, your faith has greatly assisted me. I feel and know it was a sacrifice on your part to let me go with such a scanty living for you and the children, but for the glory that is before us, who would not be willing to endure all things."

At this place the spirit of contention had entered in among the Saints, so that their meetings at times were disturbed. He was blessed in bringing, to some extent, a better condition here. He was much blessed in administering to the sick. Here he baptized Brother Hervey Green whose memory has been kept on record because of his righteousness. The last of March, 1865 he returned to San Francisco, and was present at the conference held there beginning April 6. At this con-

ference he was appointed to labor at Healdsburg, Russian River, Petaluma, and other places in Sonora County. During his labors he had to travel on foot many hundreds of miles, and of this he says, "Strange as it may appear, it is nevertheless true, that in all this time my boots did not wear out." Once when at home one of the children said to him, "Father, are those the same old boots you had when you went away?" He says, "I answered, 'Yes the Lord has blessed them so that I might walk and call at houses on the wayside and leave tracts and preach the gospel.' "

He was present at the October conference held at San Francisco beginning the sixth. Here he met Brother Alexander H. Smith for the first time.<sup>1</sup> During his labors in California he had traveled with several of the brethren, among others Brother Hervey Green, of whom he says, "One of the best traveling companions, and one whom I loved." Many times when he would be in need of financial help, or his family would be in need, the Lord raised up friends for him, in a way to cause him to marvel. At the spring conference held at Plano, Illinois, [1873] a revelation was received in which our brother was called to be a witness of the gospel in a special way, (see Doctrine and Covenants 117:8) and by vote the conference authorized his ordination to the office of seventy, and he was appointed to labor till the next conference under Brother Alexander H. Smith, whom he met as previously stated and was by him ordained to that office.

In the year 1873 he was appointed to labor with Brother Charles W. Wandell in Australia, and after a brief preparation started, arriving at Tahiti, Society Islands, December 22,

<sup>1</sup>Alexander H. Smith arrived in California in the autumn of 1866 and that year the conference was held November 23 to 26, at San Francisco.—  
EDITOR.

of that year, at which date he wrote to his wife. While the vessel was waiting there, he and Brother Wandell went on shore and sought after the lost sheep, for it was here that Brother Addison Pratt and others were sent in the time of the early church. They found some of the natives still in the faith who welcomed the missionaries, who preached to them through an interpreter, baptizing forty-nine and organizing a church, ordaining some to the priesthood,—fourteen elders. On December 7 of the same year he had had a dream which he now recalled. "I thought in my dream I was in the midst of a strange people, but Saints. I thought they had a book of names, (record) and one of the men's name was Smith. When we found the Saints, the same book was presented. When I asked the Englishman, whom I had baptized, his name was Smith." He closes his letter written to his wife at this time with these words, "Now, Matilda, rest in peace by night and day, for surely the Lord will be your support in the needy hour. My prayers shall ever be for you as yours for me."

Previous to our brother being appointed to the Australian Mission he had a vision of which he writes to the *Saints' Herald* in 1874:

Years before being appointed on this mission I dreamed of being sent to prison for three years; but it was not for crimes that I had done, but because of another. Many of my friends came around me weeping and bade me good-by. I told them not to weep; it was all through another that I was doomed to go. I did not feel cast down, but felt quite reconciled to my fate. This dream never left me.

When the Australian Mission was proposed and Elder Wandell appointed to preside over the mission and the news reached Father Greene, the good old man, who has now passed away, then president of California, turned to me and said, "You are the man for that mission." . . . In a few nights afterwards the Lord showed me in a vision, for I was neither asleep nor awake, the future, and my lot in a mission. I saw the old vessel, her bulwarks painted black and white, our parting with several in tears, our long and tedious journey, and at last our arrival in Sydney harbor, and then towing up the wharf alongside a great stone wall and between two great stone warehouses we made fast, while a voice as from the heavens said, "Sydney at last!"

In a short time after this we met in conference, and there was no small debate, both in conference and council, about the mission, and who should be sent. In the midst of it all I felt assured how it would end. I was appointed to accompany Brother Wandell.

After his arrival in Australia he writes a very affectionate letter to his son, Glaud. Among other things are these:

One thing, you're getting into manhood, and, like all all others, you expect in time a home of your own. Now the happiness of home depends on ourself and the one we choose to be a partner. If one in faith, spirit and mind, two can live happy, raise a happy family, and have a happy home.

Marriage is not for a day, nor a week, but for life. Think of this, my dear son, for it would bring me to the grave to see you or Janie unhappy. Now you know the separation that must take place between the Saint and those that will not obey the gospel. Which way would you choose?

Your mother never turned her back on me because I was poor, but was ever ready to help, because *our* hopes were *one*, our faith and spirit *one*. But how many I see in the church who are made for ever unhappy, being unequally yoked.

I hope you will lay this matter to heart, and beware before you go too far. Beware of flattery, and let all your motives be pure, and be steady. Don't be drawn into parties and company that keep untimely hours. Do nothing you would be ashamed of before the angels. Fear to offend God and not man. Ask the Lord to guide you in every matter. All will work for your good. Remember life is uncertain and judgment is sure. Be humble and inform your mind. Read and study, that you may be useful among men.

Be kind to your mother and be careful of her feelings—take her advice. She will never counsel you only for good.

Brother Charles W. Wandell writes that Brother Rodger suffered from seasickness on the trip. He wrote a letter to the Saints, the nature of which shows the true spirit of the man, and how he sought to lead the erring into right doing. The letter is as follows:

MARCH 18, 1874.

*Dear Brethren:* I feel this morning the great necessity of living for *to-day*. *To-day* what good can I do? Can I give any word of comfort to *anyone* that will make them happier? Can I help the poor or sick? Can I give a kind word to the careworn? Can I give any word of advice to the youth? Can I plan anything to make my work easier or ease the labors of another? Why study these things? That when I lie down to-

night I may sleep without feeling condemnation in my own conscience, no bondage of sin.

Then to-day—yes, to-day—I must beware of that awful sin of speaking evil of another. I must not circulate anything hurtful to another. They may have been bad, but I must not dwell upon any of their bad deeds, but leave them to God and look at their good works. Perhaps the good they have done is far greater than the evil. Have I always done right myself? If not, would I like another to circulate my weak points? Ah, no! That is the work of Satan. Then to-day let me beware of sin—yes, to-day—that I may sleep without condemnation.

These few lines lay to heart, my beloved brothers and sisters, and watch the evil speaker. Let all speak well or not at all for this day. *To-day*—yes, to-day—may be the last.

On February 8 he baptized Brethren Ellis and Aspinall, the first in Australia to be baptized in the Reorganized Church. On March 17 four more were baptized by him.

Not for five months did he receive any word from his family. Of this first letter he says, "Oh, how cheering to get such good letters from home, and to know that they are all one with me in the latter-day work! May God bless those who are left for the gospel's sake."

For a time after he began his work in this mission, he met with many discouragements, especially after he left Sydney and came to Newcastle. Places in which to preach were hard to get, and when he did get them, storms kept the people away, and when he tried to preach he did not enjoy much freedom. During this year he met his brothers, David and John, and his sister, Mrs. Walker. On Christmas of 1874, Brother Wandell was with him, and together they started by steamer for Sydney. Of this year's experience he says, "Thus ends the year of 1874, and although we have been greatly blessed, our labors have been, seemingly, very unfruitful. Not many baptized, though many have heard the word. I have been sorry to see among the Saints that some think more of the outward manifestations of the gospel gifts than the inward workings of the Spirit of righteousness."

In the early part of 1875, Brother Wandell began to grow weak, his health having been failing him for some time previous. He returned from Newcastle where he had gone the first of the year to Sydney, February 13, to which place our brother was summoned by letter dated the fifteenth, which said that Brother Wandell had been removed to a hospital. He arrived on the eighteenth, but Brother Wandell was no better. From the first to the fifth of March he was at Newcastle, leaving the work there in charge of Elder David Williams. He found Brother Wandell growing worse, and from that time he lost all hopes of his recovery. He remained with Elder Wandell at the hospital till he fell asleep in Jesus, the fourteenth of the month. This was a new trial, and of it he says, "He has fallen by my side in a foreign land, far, far away from home and the friends of his youth, but while the body sleeps, we feel that with the spirit all is well, and we hope to meet in the resurrection of the just. My feelings none can tell."

On August 24 he held a debate with the Mr. Bull, on the subject, "Had the apostles successors?" The people at the close of the debate voted in his favor. Again on September 1, he held a debate with the same person on the subject, "The gifts of the Spirit," and again the people voted in his favor.

On November 1 he started to Ramond Terrace, where he arrived the same evening. From thence he went to the home of his brother, John, where he did some preaching, and baptized two. When he closed his efforts in this vicinity, twenty-three persons unitedly contributed for his use the sum of thirty-four dollars, to his great surprise and encouragement. He went from there to Newcastle where he was Christmas Day of this year, and on that date he wrote that two years had passed since he had left Tahiti, and some longer since he had left his family, and although he was now a lone missionary in this great mission he says: "The Lord has been my friend, and

many blessings have I had during the past year, and many things have taken place which will never be forgotten."

January 13, 1876, he was laboring with Brother Ellis, and they walked from Terallia to Castle Creek where he met twelve others on their way to a baptismal service, at which time he baptized six. On February 6 he opened a new place on the Manning River. Here he met some opposition but he says that he was much blessed of the Lord in meeting it. At Kambriki he attended a lecture by a Reverend W. C. Hawkins, in opposition to the faith he was representing, and a debate was arranged on the subject of the Book of Mormon. He felt very much grieved at the treatment he had met with at the hand of this man. This same man attacked the faith in the *Manning Times*, to which he made a reply in the same paper, in which he said,

"I intend (God willing) to lecture on the Manning and give the facts of the coming forth of the Book of Mormon, and what it is. Till then let all suspend judgment. Hear both sides, then judge a righteous judgment, honestly between God and yourselves." Of this work he says, "Lecturing on the Book of Mormon has aroused the spirit of the Evil One, and the enemy of truth is fighting hard against us through the newspapers, etc. Oh, that I had a good companion to help me in the hour of need, but I will trust in God." The first article that he had published in defense was dated March 28. On May 1 he wrote another article that appeared in the same paper in which he corrected many errors that were being circulated. He met with continued opposition, yet he says, "I have found a few friends and means enough to clear expenses."

During June and July, till the twenty-first, he continued active labor, visiting Waratah, Wallsend, Lambton, Maitland, Hamilton, and several other places. On the twenty-first he returned to Sydney, encountering on the way a severe storm

and a collision with a schooner which damaged the boat seriously, but after returning to Newcastle for repairs they started again on the twenty-fifth and arrived safely. He labored near here till September 30, when he returned to Newcastle, and attended conference at Waratah. This was in the vicinity where his brother David lived. He continued in this vicinity preaching till December 10, when he baptized his brother John with others.

January 1, 1877, he was at his brother's yet, but his thoughts were upon his loved ones, and he thus expresses himself, "Though more than ten thousand miles away from my family most dear, I can but think and pray for them, as no doubt they are this day thinking of me. We are one in faith, in heart and hope, and although poor in purse, rich in the blessings and promises of the Lord whom we have chosen to love and serve, and if it is his will may we yet meet in the flesh, and among the Saints find a home in Zion's land." He labored and visited at Chundleton, Tinone, Wingham, at which place opposition was expressed by groans, and throwing stones that broke the windows where he was holding meetings, though hurting no one; at Bemga; Kimbricki, and at Dingo, baptizing and confirming several. On July 24 he returned and preached at the home of his brother, John, after which he baptized three of his brother's daughters and others. On July 2 he was at Tea Gardens where he baptized eleven, and on the sixth left for Newcastle and Sydney. August 7 he left Sydney for Brisbane, Queensland, where he visited his brother David, and while there had a short spell of sickness. He was treated very kindly by his brother and family, and when he bade them farewell on September 8 his brother gave him money enough to meet all expenses. He landed in Sydney on the tenth after a pleasant voyage, and lodged at Brother Ellis's. On the last day of 1877 he assisted the brethren here to prepare a bowery for a picnic

to be held on New Year's Day, and enjoyed himself very much with the Saints the next day,—singing and prayer formed a part of the program. This New Year's Day was occupied when he was alone with thoughts of his family and the future. Of this he says, "When alone, my mind ran back to the many happy years I had spent with the Saints; also the thoughts of home and family and circumstances that brought feelings I can not describe, wondering what the future would bring; whether the following year would bring me to the home of my loved ones from whom I had parted more than four years ago, a year longer than I expected to be away when I started to this foreign shore, and still my mission is not ended. O thou God of Abraham, Isaac and Jacob, help me to submit to thy holy will. It is not for myself that I care, but for the disappointment of those left behind. I feel discouraged at times. This world seems to give but little comfort at the best. I am often grieved at the conduct of some of my brethren; the Evil One works continually to overthrow what we have labored so hard to build up, and I feel it keenly when the cause is disgraced by those whose age and experience ought to teach them better things. But my determination is still, with the help of God, to battle the foe, praying that I might always be able to set a good example and practice what I preach."

During January and till February 20 he continued to labor where he then was, but on the twenty-first he was at Sydney. He wrote to his wife from there the twenty-eighth, in which he says:

The Saints are disappointed and their faith marred when conference after conference passes and no one is sent here, and as for myself I sometimes do not know what to think. . . .

Were it not for the hope of returning home, and in time securing a small homestead for old age, I would falter at the selfishness of some, and fail to comply with the unreasonable request of the last conference . . .

I fully expected to see some one here before this, and that now I would be about ready to start back. I am disappointed. I care not for this on

my own personal account, but the sad disappointment to you and the children, I feel daily.

March 2 he took steamer for Melbourne where he arrived among strangers, and near six hundred miles from any he could call Saints. Here he found a friend in a Brighamite elder who gave him a home. The man or family were not conversant with the claims of the Reorganized Church, and had heard but little about the President of the Reorganized Church. On May 6 he made an appointment in a small settlement out from Melbourne where he found some honest people. On the fifteenth he came to Queens Ferry and called on a Mr. McIntosh, and left him some tracts. This man after a few weeks' investigation was, with his wife, baptized. Here he found a few interested, but at other places there was but very little interest. He had now labored in this part of the mission for four months and Brother McIntosh and wife were the first to be baptized in Victoria. In September he baptized three more before he left for Hastings, at which place he obtained an attentive hearing and great kindness on the part of the people generally. He awakened much interest and left many inquiring. He returned to Sydney October 1.

January 1, 1879, he was with Brother Buckman, and with his family went to the Highland gathering, then spent the evening at Brother Ellis's. His prayer at this time was, "Oh! may this year be rich to the Saints with blessings, and may my life be preserved to return home before another season, if it is the will of the Lord. My heart is full of thanksgiving and praise for my present good health and every comfort I need temporarily."

His father had left his name out of his will, because he had become what was called a "Mormon," but his brother David, who could not agree with him upon religious thought, and John, who were executors of the will gave him a portion of the estate, for the reason as they said that it was but just to do so.

During March he visited several places and delivered farewell sermons, preparatory to his return to his home, and he left many in tears at the thought of the separation, yet they felt so kindly disposed at the thought of his returning to his home and family that they cheerfully and liberally aided him financially so that he could return, receiving in all about four hundred and twenty-five dollars.

On the twenty-seventh he boarded a ship bound for home and loved ones after an absence of about five years, and while he was sad at the thought of leaving those that he had made glad in the gospel and with whom he had associated for some years, their homes being his home temporally, yet his thought of meeting his family gave him greater cheer than the thought of leaving them caused him sadness. On his return trip he stopped at New Zealand, arriving at Honolulu April 15. He arrived at San Francisco on the twenty-third, not to meet his family in California where they were when he left for his mission, for they were now living in Lamoni, Iowa. He labored and visited in California till May 22, when he departed for the home of his family, arriving on June 1 at Davis City at nine a. m., where his two sons, Glaud and Joseph met him to take him home. Of the meeting with his family he says, "Thank God for his love and favor—all spared in life and health to meet again! My little girl did not know me, and only for her golden curly hair I should not have known her. It was some time before we could get acquainted. I said then, 'Five years and seven months is too long to be away from home.'" He says that he did not know his son Joseph when he first saw him. It made him sad to think that he was a stranger to his own family, and they were strangers to him.

He had been blessed with many marvelous testimonies, but he recorded few of them in his diary. His work stands as a monument to his integrity and faithfulness, and the many to whom

he brought the light are living epistles of the fact that God acknowledged his service in that far-away land. Of his work in Australia Brother John W. Wight wrote while there on a mission, "Foor Brother Rodger! what he went through in this land for the sake of truth would make a chapter. The way he toiled in a strange land and met some of the worst persecutions ever known, would wring tears from the eyes of all who might read. Loved be his memory, and rest his reward." He always went wherever duty called, no matter what sacrifice it cost him, as his history up to this time and that which follows will show to anyone who will read.

He was chosen senior president of the Seventies April 14, 1880, at Plano, Illinois, and ordained by William H. Kelley, John H. Lake and Mark H. Forscutt. He was chosen president of the First Seventy at this time to take the place of Crowell G. Lanphear who had been ordained a high priest. He continued to act as senior president and president of the First Seventy till his death, but on the account of trying to secure himself a home and be with his family after so long a time, and in preparation for another mission he only occupied the position at one conference, the one held at Lamon, Iowa, in September, 1882.

After he had been at home long enough to get acquainted with his family again, he again prepared to take another mission. He was appointed to California in the spring of 1882, returning home in the fall to be in attendance at the conference. After this conference he went to Independence, Missouri, and was so pleased with the location that he concluded to make his home there, and sent for his wife. They had about concluded a trade for a place, when his wife asked him if he really felt satisfied that he had done all he could in preaching the gospel and was contented to stay at home. He said, "Well, Mattie, I don't know; perhaps I had better take one more mis-

sion." One reason for this question on the part of his wife and his answer to her question was that as early as 1869, by reason of the Lord sparing his life, he promised that "he would travel and preach as long as he had health and strength to do so." Another reason for his wife asking him this question before the trade was completed was that while she liked Independence as a home if he was to be with her, yet she liked Lamoni as a home if she was to be alone with the children. The trade was not completed, but they returned to Lamoni, where he bought a lot and built a house, and made it as comfortable for his family ere he left them again as he could and on September 13, 1883, he started to his mission in Nevada and California, arriving at Elko, Nevada, September 30. Here he remained and labored till December. On the seventeenth of this month he wrote to his wife:

Over three months since I saw you last. It has been a long, dreary time to me, and not at all times comfortable, neither in mind nor body; but in the work of God I have my hope. One thing trying indeed is the careless and benighted condition of the world. So few are willing to hear, and fewer willing to believe when they do hear the word and warning in all plainness possible. This western country is filled with a race who seem to care for nothing but dances, gambling, and all manner of light reading, and, (what is most heart-rending) some of the children of Latter Day Saints who have been baptized into the church are foremost in that line; the *Heralds* and our works despised and thrown aside. . . .

A few more years of life devoted to God, and then we shall meet the loved ones gone before, see as seen, and know as known, a rich reward for toil and trouble here. I think of you much, and particularly in the lonely midnight hours when sleep has fled, and often I think how little we have been together for many long years, and look around for two others who have lived as we have for the work's sake. . . .

Then, Mattie, whatever trials we may have to meet, let us be patient, long-suffering and kind, ever willing rather to suffer wrong than to do wrong. My prayer is that all may be well with you.

On June 9, 1884, he wrote his daughter, Dollie. Of his children he said, "I am proud that they are not drunkards, or gamblers, or dishonest, or unkind to their families." He continues the letter by writing about himself thus,

When I heard the gospel I was ready to obey, and left all to follow Christ; and my life has been a mystery to myself. Why was I plucked as a brand from the fire? Over forty-two years ago I was baptized into the church, and forty years last April I left home and all connected with home to travel as an ambassador for Christ: and to-day, here I am far, far from home and family. But I know all is right, and murmur not, and can, from the heart, sing that sweet song, "He leadeth me."

I hope the day is not far distant when I shall spend my days and nights at home, but duty calls me now away.

On June 16 he wrote to his wife from the same place, in which letter he says, "The life of a traveling elder is often made sad, but the mortal life is but short. Eternity and eternal life is a reality."

He caught a severe cold in July and continued to grow worse till August 3, when he bade farewell to earth, without a relative near. Of his death Sister Stauts wrote to his daughter, Dollie:

If you had been with your father, I know you would have willingly given him to the Lord, for his sufferings were great. . . . He was well cared for, yes, our beloved brother had all the kind care and attention that loving hearts could bestow. . . . How he appreciated what was done for him! He was so good and kind and patient until the last Sabbath afternoon. . . . He was sitting on the chair till six o'clock, and then he wanted to go into the bedroom. He was helped there and sat on the bed. I gave him a glass of good, cool water which he drank heartily, but in about twenty minutes he breathed his last. He was praying, and praising the Lord all day long.

He was buried by loving hands on Tuesday, August 5, 1884.

The evening before he died he said to Brother Stauts, "Oh, that I could converse, to tell of the prospects, they are so bright; yes, very bright."

I have been thus full in giving the history of the life of Brother Glaud Rodger, and of quoting from his own utterances, because he was one among the few who have in this last dispensation sacrificed for the gospel's sake as he has, and the history of his life will in many of its features be a help to others who are laboring and sacrificing as did he.

The following resolutions of remembrance and condolence were adopted by the Seventy April 9, 1885:

Whereas it hath pleased God to call from our quorum, and from the church, our highly esteemed and beloved brother and president, Glaud Rodger; and inasmuch as we do most sincerely feel that by his demise we have sustained a sore loss, by which we feel sadly bereaved of his congenial presence and wise counsel and Christian bearing; and further believing that by his decease his family have been bereft of an affectionate father and husband, a tender and loving parent and companion; therefore, be it

Resolved, That we tender as a quorum to the family of our estimable brother an expression of deep sympathy, sincere condolence, and kindly regard for them, and pray God, our loving Father, and infinite Friend, to sustain and comfort them, and make their hope bright in the promise of the gospel of Christ,—the gift of eternal life.

One with our brother in all his sacrifices and his main support on earth was his beloved wife, without whose willingness to sacrifice his companionship, and to support him by her prayers and unbounded confidence in his integrity and virtue our brother would not have been able to do the work for the building up the kingdom of God that he did. In writing this biography there is plainly manifest in every prominent move he made that there was one who was sharing equally with him, if not at times exceeding more than he did the burden of that move, but there never came from her a word that would add to his burdens, they were always words of support and encouragement to faithfulness in fulfillment of every promise he had made God and every obligation that he had taken upon himself.

While united in all these sacrifices during life, yet in the hour of death he was refused the privilege of her loving voice and the soothing touch of her loving hand, and she was deprived of rendering such service to him, but God by whom a righteous judgment will be rendered will richly reward.

Of Elder Rodger, Elder Charles Derry who had known him for many years, and who, like him, had left his native land and suffered many things for the truth's sake, wrote:

## LINES IN MEMORY OF THAT NOBLE SOLDIER FOR CHRIST, GLAUD RODGER

Died on the battle field his armor all bright,  
His sword was unsheathed, his arm nerved for the fight.  
The kingdom of God was the watchword he bore;  
The gospel his standard, his shield and his sword;  
His foes were the foes of God and mankind;  
No quarter he sought, yet was gentle and kind.

More priceless was truth than his own precious blood.  
A foe to all evil, a friend to all good.  
He shrank not from danger, he courted not ease—  
The mountains and deserts, the wild raging seas  
Were often his pathway as nobly he bore  
The standard of truth from shore unto shore.

Unceasing his efforts, untiring his zeal  
The gospel to publish which God has revealed;  
His home with its ties far stronger than death,  
His wife the one link that bound him to earth,  
With his children more dear than the treasures of time,  
He loved with a love that was truly sublime.

Yet he yielded them all to the care of his God,  
And firm in the steps of his Master he trod,  
And taking no thought for earthly reward  
He wandered to publish the word of the Lord.  
How faithful he labored his fellows to bless!  
How his righteous soul yearned to ease their distress—

And lead their stray feet from the darkness of night  
And plant them in heaven's own pathway of light.  
What privations he bore, what sorrows he knew!  
What scorn he endured both from Gentile and Jew!  
All this is recorded in letters of light,  
By angels who guarded him all through the fight.

He has gone to his rest, his travail is o'er;  
The jeer of the scorner shall greive him no more;  
The tyrant's fell dart shall no more give pain  
Nor hunger nor thirst shall assail him again;  
Yea, more! he has triumphed through unswerving faith  
And claims through his Savior the triumph o'er death.

Then grieve not ye loved ones, nor mourn in despair,  
His sorrows are ended, his passport is clear,  
He's with the bright throng that has passed on before;

He's waiting to welcome you on that bright shore,  
Where sin can not enter and death has no power,  
Where life is eternal and bliss evermore.

May I live as he lived, unselfish and true,  
As faithful to God and man all my life through,  
As careless of honors this world may afford,  
Regarding its wealth as a cumberous hoard,  
Its fame as a bubble that surely will burst—  
A mass of vain emptiness only accursed.

Like him may I strive for the one precious pearl,—  
The kingdom of God and its banner unfurl,  
That children of earth may hear the glad story,  
Obey and prepare to bask in its glory,  
When Christ our Redeemer in glory shall come,  
And the pure in heart shall be gathered safe home.

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In hours of greatest need; in times of deepest grief;  
We come to thee, O God! and weeping seek relief!  
When skies above are lead; when souls are filled with fear;  
When friends have turned away; we come to thee, for cheer.

No earthly foe to grace; no power of flesh or mind;  
No ills that we must bear;—so great but thou canst bind.  
And so we come to thee; Creator, God, and Friend;  
And bring our broken hearts, that thou alone canst mend!

In hours of greatest bliss; in times of deepest joy;  
We come to thee, O God! and words of praise employ.  
When from the skies of blue, the blessed light descends,  
We thank thee for thy care—for life and love and friends.

No little joy of earth; no wondrous glimpse of heaven;  
No answer to our prayers,—but thou hast freely given.  
And so we come to thee; Creator, God, and Friend;  
Lo, from our brimming hearts, love doth to thee ascend.

FRED H. JOHNSON.

## HISTORY OF SEVENTY

BY JAMES F. MINTUN

(Continued from page 97.)

Beginning April 1, 1911, the First Seventy held fourteen sessions, with thirty-seven present, James McKiernan presiding, and James F. Mintun, secretary.

On account of continued illness Brother Romanan Wight resigned from the quorum, and his resignation was accepted, and resolutions of appreciation for his services, and of sympathy for him in his affliction were adopted, a copy of which was sent to him.

Brethren Jacob Halb, Norman L. Booker and J. Charles May were selected to be ordained seventies to occupy in the First Quorum, but as yet Brother May has not been ordained, being in the Society Islands.

The following papers were read:

"Should the district president be chosen to preside over district conferences, or should we choose the minister in charge?" by James McKiernan; "What jurisdiction has a quorum over its own members?" by James F. Mintun; "Trial of a seventy," by Fred B. Farr; "The kingdom of God a kingdom of priests," by Louis E. Hills; "Where is Cumorah?" by Arthur B. Phillips; "Parallel duties of seventies, high priests and elders," by David Smith; "Baptism for the dead," by John E. Vanderwood and Evan B. Morgan; "Archæology, etc.," by Rudolph Etzenhouser; "Daniel 2: 44," by Elmer E. Long; "Does Ezekiel 36: 25 teach sprinkling as baptism?" by Samuel M. Reiste; and "A recapitulation of a book written by Soren K. Sorenson, entitled, The Faith of Our Fathers," by Soren K. Sorenson.

This action was taken in regard to printing the Book of Mormon in Spanish:

Resolved, That we support Brother Pender in his request for the Book of Mormon in Spanish. . . .

The following was adopted on the eleventh:

Resolved, That there shall be such a change in the rules of representation so that it may accord in its every phase with what was presented by President Joseph Smith as he was directed. . . .

Three sessions were held with the Presidency, Twelve, and other Quorums of Seventy in the consideration of the "Status of a seventy."

The action of the Second Seventy was concurred in requesting the Bishop to give reasons why church property had not been turned over to the Order of Enoch.

The quorum concurred in the following from the Presidents of the Seventy:

Resolved, That when names are assigned to a quorum for enrollment, and there seems to be justifiable reasons for disapproving such assignment, said quorum is requested to refer said name back to the council, associated with the reasons for such disapproval, giving names of those who are in possession of information. . . .

The record says of the work of the quorum this year:

There has been as deep devotion shown in all the work done by the quorum as has ever been experienced.

#### SECOND SEVENTY

The quorum met in its nineteenth session at Lamoni, Iowa, in April of this year, from fifth to the seventeenth. Ten regular meetings were held, one joint meeting with the Twelve and other Seventies, and three meetings with the First Presidency, Twelve and the Seventy, the purpose of the latter meetings being to consider the "Status of a seventy," but no decision was formed.

A resolution was adopted urging the publishing of the Book of Mormon in Spanish.

Amos Berve was removed from the quorum by ordination to the office of high priest.

## THIRD SEVENTY

This year eleven sessions were held by the Third Seventy at Lamoni, Iowa, besides in four joint sessions with other quorums. Fifteen were present at the sessions. Hyrum O. Smith president, Ralph W. Farrell secretary.

Brother Jesse A. Roberts and Lloyd C. Moore were selected by the council to be ordained seventies to occupy in this quorum when ordained.

Brother William P. Robinson was taken out of the missionary field and placed in charge of the Children's Home.

Sickness prevented some from doing much labor, but the general expression from those who reported was, "That the heavenly Father has blessed the preaching of the word."

1912.—This year the Quorum of the First Seventy convened April 2, at Independence, Missouri, with James McKiernan, president, James F. Mintun secretary, assisted by Samuel S. Smith. Fourteen regular and five joint sessions were held with forty-six present.

At his suggestion Brother Richard W. Davis was released.

The following was had on the "Letter of instruction" as published in the *Herald*:

Whereas, President Joseph Smith has published a "letter of instruction" in the *Saints' Herald* of March 13, 1912, giving valuable advice, and we hereby express our gratitude for the timely counsel, and many excellent thoughts contained therein; therefore, be it

Resolved, That we accept the "Letter of instruction" as opportune counsel, indorse the one designated as successor to the President of the church, and will endeavor to carry out the provisions with what spiritual light the Master may supply in the emergency for which provision is made."

The following on tobacco was adopted:

Whereas, The board of college trustees has placed a ban on the use of tobacco and intoxicants by students of Graceland;

Resolved, That we indorse the same, and

Resolved, further, That no one is eligible to membership on the board of trustees who is addicted to the use of either.

The following was adopted:

Whereas, The General Conference has already taken action relative to dancing we think there is no further need for action on our part; and

Whereas, The habitual participation at theaters and public play-houses is detrimental to the social and spiritual development of the church members; we recommend

That such be looked upon with disfavor and discouraged.

The Presidents of the Seventy selected Brethren James C. Page, Edward Rannie and John F. Petre to be ordained and occupy in the First Seventy. These were approved, and their ordinations provided for.

Resolutions of condolence at the death of Brother Luther R. Devore, a superannuated member of the quorum, and who with his wife had once been on a mission to the Society Islands were adopted.

The secretary was authorized to issue another circular letter. It was issued as Circular Letter No. 10.

Brethren James C. Page and Edward Rannie were ordained to the office of seventy.

A paper was read on the subject, "Duties, privileges and prerogatives of a seventy," by James McKiernan.

Brethren John Kaler and J. Alfred Davis died during the conference year and fitting memorials were adopted:

Whereas, It has pleased God to call from our midst our esteemed brother and laborer, Elder John Kaler, therefore, be it

Resolved, That we extend to his bereaved widow and family our united sympathy and express our appreciation for his untiring devotion to the Master's cause and his loving fidelity to his companion in affliction. As a member of the first Quorum of Seventy he was loyal to the trust imposed, a true soldier of the cross, and it is our conviction that the Master has called him to fields of greater usefulness.

After years of service in the Master's cause, our colaborer and brother, J. Alfred Davis, has been called to rest from his labors.

Our brother was unassuming in his demeanor and humble in spirit, and continued faithful to the end.

We extend to the bereaved wife and family our united sympathy, and pray that God may bestow of the richness of his grace sufficient for com-

fort, and supply spiritual support that they may like him, abide in the truth to the end.

We believe that our brother has gone to rest from his labors awaiting a glorious reward.

Resolutions of respect were adopted in memory of Brother Joseph C. Clapp, one who had been long a member of the First Seventy, but at the time of his death he was superannuated.

The quorum now consisted of sixty-nine members, Brother J. Charles May not yet being ordained. Of these all reported except one.

#### SECOND SEVENTY

The twentieth session of meetings of the Second Quorum of Seventy was held at the time and place of the General Conference from April 6 to 19, at Independence, Missouri, at which nine regular meetings were held and six joint meetings with other quorums.

Two members were lost from the quorum this conference. One was expelled for immorality, and Brother Eli Hayer was ordained to the office of high priest, and provision was made for the ordination of William H. Greenwood to the office of high priest.

Brethren William Anderson and Francis L. Sawley were added to the quorum, by calling and ordination, the number of members then being fifty-nine.

#### THIRD SEVENTY

The Third Seventy held twelve regular meetings and four joint meetings with other quorums. Hyrum O. Smith presiding, Ralph W. Farrell secretary.

Brother Parley T. Plumb was added to the quorum by selection and ordination.

Fifteen members were present at all or a part of the meetings.

1913.—The First Seventy convened at Lamoni, Iowa,

April, holding thirteen regular and five joint sessions with other quorums. There were thirty-three members of the quorum present part or all the time. On account of the serious and continued illness the president of the quorum could not attend, and Warren E. Peak was selected to act. James F. Mintun was secretary, assisted by Samuel S. Smith.

Brother William S. Pender died during the conference year and the following was adopted as a fitting memorial:

Whereas, In the providence of God it has pleased him to remove from our midst our beloved and esteemed brother, William S. Pender, after long and faithful service of devotion and sacrifice, the later years under great affliction, during which he accomplished efficiency in the Spanish language, and with Brother William H. Mannering opened up the Mexican Mission under Apostle Francis M. Sheehy.

We regret deeply our loss and that of the church, as well as that of the bereaved ones, but we bow to the overruling providence of him who doeth all things well, to whose grace we commend the bereaved and extend to them our sympathy, in copies presented, and in suitable publication.

The following subjects were discussed in the quorum informally:

1. Methods used in tracting.
2. How can we reach the Lamanites successfully, and protect them from spurious spiritual manifestations?
3. Duties of seventies in branches.
4. Methods used in advertising.
5. When should seventies preside in districts and branches?
6. Do we favor the running of Graceland College under present conditions?
7. In the distributing of money by the Bishop, are we all on equality, and receive according to our wants and needs, as given in the published reports?
8. What is the object and purpose of the organization known as the Guardians of Liberty?
9. What are the best methods used in street meetings and are they beneficial?

10. When were the former and the latter rains restored to Palestine?

11. How should a seventy be tried, and if expelled from the quorum what is their ministerial standing?

12. Should the elders counsel the Saints to gather to Independence immediately?

Brother Arthur B. Phillips was released to become a member of the Second Seventy.

All but three members reported.

Brethren Lester O. Wildermuth, John R. Lentell, Alvin and Clyde F. Ellis were selected by the Presidents of the Seventy to be ordained to the office of seventy to occupy in the First Seventy, and this assignment was approved.

#### SECOND SEVENTY

The twenty-third session of meetings of the Second Quorum of Seventy were held at the same place and time as the General Conference, Lamoni, Iowa, in the basement of the church. At the convening of this session the number of members was fifty-nine. Columbus Scott, presiding, Hiram E. Moler, secretary, with John W. Peterson to assist.

Thomas C. Kelley was released that he might become a member and preside over the Third Seventy. Arthur B. Phillips was transferred from the First Seventy to this quorum, after he had been ordained to the office of president of the seventy. William M. Aylor was removed from the quorum by virtue of being called and ordained to the office of apostle.

Brethren Jott A. Bronson, Ernest N. Burt and Jesse L. Parker were chosen and ordained to the office of seventy to occupy in the Second Seventy, and he was so enrolled. This made the number in the quorum at the close of the conference sixty.

Five joint sessions were held with other quorums, at one of which section 130 of the Doctrine and Covenants was adopted.

two others were prayer services. An excellent spirit prevailed in the sessions.

### THIRD QUORUM

This quorum convened on April 7, and held during the conference nine meetings. Approved of the recommendations of Presidents of the Seventy for R. D. Davis, Myron A. McConley, and J. August Koehler for enrollment in the quorum.

The quorum discussed informally the practicability of Seventies in the missionary field trying to secure homes for themselves where part of their time may be required from the field.

A joint session was held in which the Third Quorum took part. At this meeting a very important matter concerning filling vacancies in the presidency of quorums, and on effecting changes in the presidency of quorums was submitted from the council of Seven Presidents. The matter was concurred in by the Third Quorum.

A communication from the council of Seven Presidents was received that President Hyrum O. Smith had resigned from the presidency of the quorum and that the council has accepted his resignation.

The council submitted the following names as those available for assignment to preside in the Third Quorum. Thomas C. Kelley, Warren E. Peak, J. Arthur Davies and Arthur B. Phillips.

Brethren Thomas C. Kelley and Arthur B. Phillips were proposed for nomination with the result that Thomas C. Kelley was unanimously nominated for the president of the quorum and the assignment was accordingly made by the council of Seven Presidents. Thomas C. Kelley was then enrolled as a member of the Third Quorum of Seventy.

During the session of 1913 Hyrum O. Smith was ordained a high priest and patriarch and James E. Kelley an apostle. Before retiring from the quorum James E. Kelley made a fare-

well address to the quorum after which the quorum assured him of its confidence and esteem by motion and vote.

On the afternoon of Sunday, April 20, 1913, the Third Quorum joined the other Seventies in a joint prayer meeting in the Mite society building, which was presided over by the council of Seven Presidents. A very spiritual service was had.

The above change left an enrollment of twenty-six in the Third Quorum.

(To be continued.)

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#### EARTH'S GLADDEST DAY

A song of sunshine through the rain  
Of spring across the snow;  
A balm to heal the hearts of pain  
A peace surpassing woe.

Lift up your heads, ye sorrowing ones  
And be ye glad of heart,  
For Calvary and Easter day  
Earth's saddest day and gladdest day  
Were just just one day apart.

This is the gospel of labor,  
Ring it, ye bells of the kirk,  
The Lord of Love came down from above  
To live with the men who work.  
This is the rose he planted  
Here in the thorn-cursed soil;  
Heaven is blessed with perfect rest,  
But the blessing of earth is toil.

—Van Dyke.

LOCAL HISTORIANS AND THEIR WORK  
NORTHERN, EASTERN, CENTRAL, AND WESTERN MICHIGAN DIS-  
TRICTS, BY JOHN J. CORNISH

(Continued from page 122.)

1909. Beginning with this year, we have for missionaries in charge Brethren William H. Kelley and John W. Wight. They were placed in charge of Michigan with other States.

For assistant ministers in charge Brethren Kelley and Wight appointed for those districts, of which I am local historian as follows: John J. Cornish for Northern, Western, and Central districts; John A. Grant, Eastern; and the order of reporting this year will be for all to report direct to John W. Wight, Lamoni, Iowa, on the first day of July, October, January and March during the conference year.

As missionaries for different districts they are as follows: Northern District, John C. Goodman, James H. Blackmore, and James A. Carpenter. Central District, George W. Burt, Abram E. Burr, and William Davis. Western District, James Davis and Wellington D. Ellis. Brother Ellis also has Southern Michigan and Northern Indiana in connection with Western Michigan. Eastern District, John A. Grant, Osro J. Hawn, Andrew Barr, and Arthur E. Mortimore. And for Michigan John J. Cornish, and Patriarch John J. Bailey, Michigan and Wisconsin.

Abram E. Burr preached in the early part of this year in Marion with increasing interest. Marion heretofore had been a hard place to get a hearing.

Elder John A. Grant and George W. Burt did some good preaching up in the Comins Branch during the early part of the year. The Saints were built up and encouraged.

Elder Rudolph Etzenhouser labored some time in the east-

ern part of the Eastern District, and of his work at Minden City, the *Herald* says, in a letter from Sister Emma Volz:

In January of the past winter, Brother Rudolph Etzenhouser conducted a series of meetings in our church. . . . A local Religio of twenty-one was also organized while the brother was here. Our greatest spiritual strength was received during a sermon preached by Brother Etzenhouser on practical lines. To us the room seemed filled to overflowing with the calm, strengthening influence, such as we feel whenever truth is made manifest. We realize more than we express. For days after, we felt the strength of it, both spiritually and physically.—*Saints' Herald*, vol. 56, p. 524, 525.

A beautiful case of healing of Sister Vivian Lake, I copy from Brother Homer A. Doty's letter as follows:

One Sunday morning in the summer of 1909, while preparing to attend the day's services the telephone rang, and a request came from Brother Atwood Lake of Inland to come and administer to their daughter, Sister Vivian Lake. Brother James Davis was with us that morning and the call came too late for us to get the excursion train out to Platte River so we answered that we would start out on our bicycles and for some one to start from the other way to meet us at Grawn. For some reason we did not meet at the appointed place, consequently had to make the whole distance over twenty miles on the wheels. We made good time most of the way except for a little tire trouble. When within about four miles of Brother Lake's, we met a team coming at full speed and the driver said we must hurry or the girl would be dead, so we pressed harder on the pedals and in a short time we came in sight of the house, and at once discovered that friends and relatives were anxiously waiting for us, for they could be seen coming to the road and with anxious eye, endeavoring to discern if it were the elders.

As we drew near the gate we could hear the cries of the suffering sister, and upon entering, saw by the white lips and cheeks, heated red with fever and terrible pain endured, that the gracious Father must soon render assistance or our sister would soon find relief in death.

But the more pleasing picture is here, upon entering the sick room our eyes caught sight of one of David's sayings, hanging immediately over the couch of the sick. "The Lord is good." This reminded us that the God of Abraham, Isaac, and Jacob is our God and that as his servants endeavoring to perform our duty, we had a right to expect the same blessings now as he bestowed in days of old.

With this faith assisted by the greater faith of the sufferer, we set about to administer. Prayer was offered, oil consecrated, the sick anointed, hands gently laid on the aching head, prayer offered by both to the Giver

of all that is good, with the result that from that time no more pain was suffered, but peace and rest came after hours of awful suffering.

We learned that the night before that Sister Lake had been seized with acute stomach trouble and that such pain was had at times as to be almost unbearable.

A doctor was called, hypodermic and other antipain remedies were administered, but all to no avail. Regardless of the deadening effects of the drugs, the pain continued until it seemed as though the frail body could stand it no longer. The sister refused the medicine at last, and waited and trusted in the Almighty One, and in due time was wholly restored.

We desire no credit in the above, but through the abundant mercy of God and the faith of our sister, the statement of the Psalmist was verified.

H. A. DOTY.

Elder Doty is not a missionary, but has done some missionary work, and has received many calls to minister to the wants of the Saints, and still presides over the Traverse City Branch. He is also secretary of the branch, Religio, and Sunday school, also Western Michigan District and Northern Michigan reunion. Brother Doty has been the main stay and support of the musical department in his branch and district and has rendered assistance to other districts along that line.

Brother Edward S. White is still president of the Bay City Branch, and although the brother has suffered much loss by the burning of his house, yet he has done much for the branch. During the year he preached fifty-one sermons and baptized eight into the branch.

Each year some are added to the church at Boyne City by baptism. Last year John C. Goodman, Abram E. Burr and George D. Washburn baptized one each, and this year (1909) John C. Goodman baptized one, Alexander Lalone two and Wesley Aldread two.

Elder Richard Ulman for a long time has presided over the branch at Tawas City, but of late Brother Summerfield has taken charge by the voice of the people. The Saints had the misfortune to have their church building burn. It burned on the night of the seventh of October of this year, supposed to be the work of an incendiary.

Elder John A. Grant labored in the Central District during the months of January, February, and March, and in the Eastern District during the months of November and December, five months only during the year. He preached ninety-three sermons and presided over the Glover Branch.

Elder Fred H. Brooks has been busy in Detroit teaching and preaching in different parts of the city, and from March until September he baptized twenty-five people. He was elected president of the branch in August and continued to preside during the balance of the year. Some remarkable cases of healing also have been had in Detroit.

Elder David E. Dowker came home from his Indiana field of labor and went to Flint, making that place his home, and was active, working in the branch. During the last three months of this year he also preached nine sermons, baptized and confirmed one.

Wellington D. Ellis did not do very much preaching in the early part of the year, not being able by reason of the recent affliction of himself and family. He however did all he was able to do physically and labored some in the Western District. In Burdickville he baptized four on June 28, and on July 26 he baptized one at Chase, and eight in Cadillac on August 8. Then went to his Southern Michigan and Northern Indiana field; returning sometime later, he baptized four at South Boardman.

Byrne S. Lambkin, although not in the field all of this year, is not idle. In the early part of the year he preached thirty-four sermons, etc., and did other ministerial labor, chiefly in the Upper Peninsula. Elder Lambkin was working at manual labor from April 1, 1909, to June 14, 1910, to purchase a correspondence course in the International Correspondence School of Scranton, Pennsylvania.

The following is concerning a case of healing under the hands

of Elder Charles E. Grant, formerly of the Bay Port Branch, now of Owendale. Brother Grant came into the church several years ago under the preaching of John J. Cornish, and who before believing in the angel's message was a confirmed infidel. Elder Grant is an uncle of Elder John A. Grant. I give it from Brother Grant's letter to me,—that part which refers to the case. "Just one case of healing, and that was at Bay Port. Will Graves is the person; he was taken to the hospital twice, and operated upon twice, but got worse all the time, until everybody thought he never would get up again, and he thought himself he would die. The evening he was administered to he was taken with sinking spells, he had three of these spells, the first two they had the doctor; the third spell they sent for me. It was two o'clock in the morning, I administered to him, and in less than five minutes he began to feel better, and improve until he was entirely well; that was nearly two years ago. If the above is of any use to you as history you can use it. Your brother in Christ. Charles E. Grant." There are many who can testify to the truth of this.

Elder Abram E. Burr preached one hundred and seventy-five times, baptized seventeen, and made one new opening and labored in several places, and was well blessed in the administering to the sick, and many were miraculously healed.

Brother Earnest Burt, son of George W. Burt, has opened up preaching in Hubbard Lake, near where Elder David Smith had labored years ago. Brother Burt continued preaching there for about a week, and baptized about six people, one of them was a Methodist minister, by the name of Glen Wiley. Mr. Wiley and wife were both baptized, and three of Mr. Wiley's followers, and as there appeared to be a good interest there, and work that Brother Earnest could not possibly attend to, he wrote for his father to come and take up and carry on the same. As soon as arrangements could be made, Elders

George W. Burt and John J. Bailey went there and labored for three weeks continuously, while on every Saturday young Brother Burt walked twenty-five miles to be with and assist over Sunday, and returned again on Monday. The results were that at the end of three weeks, nineteen were baptized. Many of those received their patriarchal blessings under the hands of Elder John J. Bailey. A branch was organized with a priest, teacher and deacon. The good work was followed up by the young Brother Earnest N. Burt.

About the middle of December of this year, the young Brother Nephi Goheen, of Butman, Michigan, who had been sick for some time, was very sick, and at the point of death. Brother George W. Burt and Emory D. Fultz were called upon to administer to him. Two of the best doctors in Gladwin were employed, who said that there was no help for him. They sent some of his spittle to the medical college at Ann Arbor, where they pronounced the disease consumption in its last stage; they sent back word for them to make him as comfortable as they could as he could not live over three weeks at the longest. The elders above mentioned administered to him, and the next morning he got up and came out of his room, and in three weeks' time he was working in the lumber camp but was not baptized into the church until June. He is well and hearty at the present time.

GEORGE W. BURT.

ISRAEL GOHEEN,

MRS. LILLIE GOHEEN, *Witnesses.*

The district conference of the Northern Michigan District was presided over by John J. Cornish at which conference it was thought by the majority present that one conference each year was sufficient, and a resolution was passed as follows: "Whereas, The business of this district can be done once a year and save the expense of one conference, be it resolved, That

hereafter conference be held once a year and that time be the second Saturday and Sunday in October."

At the conference held at Detroit, (Evergreen Branch) Elder Andrew Barr, bishop's agent, being old and ailing, he felt unable to care for this work any longer. His resignation was accepted and "upon recommendation of the conference, the bishopric appointed William F. Smith to succeed Andrew Barr as bishop's agent." "A resolution of appreciation of the services of the retiring bishop's agent, Brother Barr, was presented and adopted," as follows: "Whereas, after many years of untiring faithful and efficient service, and when having labored beyond his strength, the resignation of Elder Andrew Barr as bishop's agent has come, be it Resolved, That while we regret to lose him from the place he has filled so long, faithfully, and well, we rejoice that from the Lord and the church he has won approval as a faithful servant. We desire to express our deep appreciation of the long-continued and valuable service rendered, and extend him our heartfelt thanks for the same.

"Further, we are mindful also that Sister Barr has nobly aided him in his labors. We pray the Lord to care for and bless them their remaining days, with all his wisdom elects for their good.

"RUDOLPH ETZENHOUSER.

"DANIEL MACGREGOR.

"EDGERTON K. EVANS.

"Approved by Eastern Michigan District conference at Detroit, Michigan, June, 1909. Frank O. Benedict, secretary."—*Saints' Herald*, vol. 56, p. 744.

The Central, Western and Northern districts held a reunion by the beautiful lake near Cadillac, July 30 to August 9. For the first one, it was considered a success. We have not as yet given the reunion a name, but I saw in the *Glad Tidings*, that the editor, Elder Edgerton K. Evans, thinking that the other

Michigan districts would all fall in line and unite, took the liberty of christening it "The Michigan State Reunion." (*Glad Tidings*, vol. 12, no. 8.)

The three district presidents were present, James Davis, Western; George W. Burt, Central, and James H. Blackmore of the Northern. John W. Wight, William Davis from the Eastern District, and Willis A. McDowell from Wisconsin were chosen presidents of the reunion. There were also present part of the time, George H. Hillard, Jeremiah A. Gunsolley and John J. Cornish. Brother Silas W. L. Scott was present and reported the reunion a "hummer." He assisted well in the reunion. The patriarch, John J. Bailey, the Doty brothers, Homer A. and Byron, with their instruments of music with several other musicians, ten pieces all told, rendered great service. Brother Thomas Hartnell and other committeemen did their work successfully, one hundred and seventeen dollars were raised to assist the reunion of the coming year.

During the year Elder George W. Burt preached two hundred and thirty-two sermons, and baptized seven.

Elder Charles C. Whitford, for a long time president of the branch at Fort Huron has considerable to do in his branch as all other officers of branches have, but he occasionally gets out and administers and preaches occasionally. His assistance was well received at Valley Center and elsewhere.

Elder Rudolph Etzenhouser's preaching has been well received in all places where he preached.

Elder Arthur E. Mortimore did not do much ministerial labor in his district (Eastern) being sick most of the time, he went up to London, Ontario, his former home, where he died. From *Glad Tidings* I copy the following:

Our dear Brother Arthur E. Mortimore has gone to rest. He died at his daughter's home in London on May 7, at eleven o'clock. He was taken ill at the late conference, but rallied sufficient to reach home and loved one. Dropsy was the affliction. He did not suffer much nor long, and

retained consciousness to the last moment, leaving messages of cheer and love to those left behind.—*Glad Tidings*, vol. 12, no. 231, p. 8.

Priest Alexander A. Lalone of Boyne City was recommended for ordination to the office of elder by the Boyne City Branch, and was passed upon by the conference at Alpena, and was ordained there at the special service, June 20, by John J. Cornish, James H. Blackmore and James A. Carpenter.

The fall conference of last year for the Western District decided that they will have no June conference for this year. They will no doubt be largely represented at the reunion. Likewise the Central District.

Brother Clyde Ellis and Albert Kilpatrick, local officers have done a little preaching in and around Grand Rapids. Brother Charles B. Woodstock of the indoor industries of Graceland College is touring the State of Michigan in the interest of the college.

Elder Joseph Sheffer, president of the Prescott Branch is doing all he can consistently with farm duties to help this gospel work along. He baptized three near Tawas City, lately.

Poor Brother Hawn! Having worked and toiled so hard for the past months, it seems he has overdone his strength. He baptized nine at Shabbona lately, making twenty-two the conference year up to the last of August, at which time he was at home in McGregor and sick. Doctor says it is a general breakdown from overwork.

Elder James H. Blackmore has done a good work in the northern part of the lower peninsula of the Northern District, opening up several places and baptizing some. At Onaway Elder Arthur E. Starks moved to that place and did some preaching, and started a Sunday school, and Elder Blackmore went there in October and did some more preaching and organized a branch, also a Religio. Two more were baptized the next day after the organization of the branch.

Elder James A. Carpenter also did some preaching at Ona-

way, as well as at Alpena, and other places. Elder Andrew Barr has been unable to do any missionary work during the summer by reason of sickness of himself and wife.

John J. Cornish's family having nearly all grown up and most of them doing for themselves on a farm near Chippewa, and Sister Cornish fearing to be alone in Reed City, they sold out their home there and moved near her children, where she would feel at home, while Brother Cornish was absent in the ministerial field. Brother Cornish therefore dropped out of the active field work while building a house, but occupied the pulpit at Chippewa in the Cornish Branch every Sunday, during the time of building.

Conferences were held during the year, as follows, Northern District, Alpena and Boyne City; Eastern, Detroit and McGregor; Central, Iosco, (Tawas City) and Western, South Boardman. There were also several two-day meetings in those districts held during the summer, besides the reunion, as follows: Shabbona, Bell River, Hillman, Rose City, Beaverton and Joyfield, in which all were a success and some well attended, and in all, good was done.

The work in all, throughout those districts has been a triumph for the truth. Elder Edgar H. Durand of Detroit, is dead. He was at one time a Second Adventist minister but who on hearing the gospel by Willard J. Smith, was baptized by him in 1892. Brother Durand was ordained an elder and labored as a missionary in Michigan for some time, but of late years being old and ailing, has not taken an appointment for some time. Elder Durand died November 16, 1909. Funeral sermon by Elder Willard J. Smith.

Several of the older Saints are passing away, younger ones are taking their places and are endeavoring to carry on the work. We close the year with the belief that the work of God is advancing in Michigan.

(To be continued.)

## LAMONI STAKE. BY DUNCAN CAMPBELL

On this trip President Smith spoke on the "gathering" in the Saints' chapel.

Bradford V. Springer wrote from Davis City, July 16:

We arrived here on the first day of July, all well, and were permitted to grasp the hands of Brethren Bell and Scott and their *gude dames* of Hoosierdom. We were also introduced to the Saints here and felt truly thankful for the blessings of our beneficent Father manifested in permitting us to reach in safety the regions *round about*. We are literally delighted with the country. It presents a far better appearance than we expected—we were indeed happily disappointed, and will here say to those who design coming to this part that if they will bring with them a little means they can get a home cheap; they must expect to work here as well as elsewhere; so bring what means you can and above all bring the Spirit of the Master with you. Brother Joseph was with us yesterday and spoke to a large crowd in Mather's Hall. Brother James W. Gillen also preached for us yesterday morning, at Rasmussen's Hall. In conclusion, so far as I am able to discover, I see nothing to discourage Saints in this quarter; but everything to encourage.

Ebenezer Robinson wrote from Pleasanton, Iowa, September 5, speaking of his experience in the western country, advocating smaller farms and more thorough cultivation.

As for the gathering, it will continue, for "this generation" is fast passing away, and we may be certain the Lord will have *all his* work accomplished according to his word, and it will be done precisely in *his time*. Let us be wise then, brethren, and labor to help establish Zion, and not labor so assiduously for those things which perish with the using; but husband our time and appropriate our labor to the best possible advantage, so that we have more time for spiritual and bodily recreation.

Conference was held at the Little River Branch, September 15, 16, Alfred W. Moffet in the chair, Samuel Messer, clerk pro tem.

Branch reports.—Little River ninety-three, three baptized; Chariton twenty-one, twelve baptized; Davis City forty-four, six baptized; Allendale thirty-nine, two baptized, Lamoni one hundred and ninety-one, thirteen baptized; no report from Lone Rock.

Ministry reporting: Alexander H. Smith, Zenos H. Gurley,

Ebenezer Robinson, Daniel P. Young, Charles H. Jones, Samuel Ackerly, Bradford V. Springer, Andrew J. Blodgett, Isaac P. Baggerly, William Cunningham, Robert Lyle, Henry C. Smith, Alma Kent, James McDiffit, Hudson R. Harder, Lewis Fowler.

Officials present: two apostles, two high priests, three seventies, fourteen elders, four priests, three teachers, two deacons.

Alma Kent was chosen president of the district for the ensuing year. Preaching by Zenos H. Gurley, Charles H. Jones, and William W. Blair.

In *Herald* of November 15 is an extended account of a visit of the junior editor, Henry A. Stebbins, to the district. Among other things he said:

We saw as in other places, some causes for trial which we could not account for, and over which we lamented, and in common with like experiences of ourselves, and others previously, those over which we might feel that the protecting care of the Almighty was not thrown as it might have been but which the future may show to have been in each case a blessing in disguise, and there is certainly no way so good as to go on and do the best we can, God giving us strength, and helping us to hold fast, and not cast off the restraints, nor cut loose from the obligations resting upon us to each other in our fellowship in Christ, or from any others.

While in the district he met many whom he had formerly known elsewhere, among them George Adams, William Hopkins, Daniel P. Young, Henry C. Smith, Moses McHarness, John Foreman, Samuel V. Bailey, Horace Church, Orlin B. Thomas, Asa S. Cochran, David Dancer and many more.

A letter in *Herald*, January 1, 1878, from Andrew J. Blodgett, Allendale, Missouri, December 10, 1877, tells of the preaching of Elders Caleb E. Blodgett and Joseph S. Lee at that place, and the opposition of the sectarian ministers, with efforts made to close the school buildings against them. He says Brethren Lee and Caleb held two meetings, Tuesday and Wednesday evenings, and writings have been signed for a public discussion, proposed by the Baptist elder. First propo-

sition, That the Church of Jesus Christ of Latter Day Saints is the only true church of Christ at the present time; Elder Caleb E. Blodgett to affirm. Second that the Missionary Baptist Church is the only true church of Christ at the present time; Elder McLane affirms. Debate to be held about December 25, four days to be occupied.

Brethren Lee and Caleb are preaching in four different schoolhouses, and the people are much interested, as the brethren are able defenders of the latter-day work. Brother Gregg is preaching out east some, and Brethren Hammer and Himes are doing all they can by helping the elders in financial matters. Since my last writing I have baptized five, making seven since I came here, and the Spirit manifests that there will be more.

The brother also describes two rather remarkable cases of healing, one of the parties being outside of the church.

Conference was held with the Lamoni Branch, December 15, 16, Alma Kent in the chair, Edwin Stafford clerk. Branch reports: Little River one hundred and one, Ebenezer Robinson president, Lyman Little clerk. Allendale forty-seven, baptized five, Andrew J. Blodgett, sr., president; Joseph Lee clerk. Lone Rock thirteen, one baptized; Isaac P. Baggerly president; Elisha Hopkins clerk. Davis City forty-five, Bradford V. Springer president; Thomas J. Bell clerk. Lamoni one hundred and ninety-six, four baptized, Alexander H. Smith president, Asa S. Cochran clerk. Union Hill fourteen, Alma Kent president; Bartholomew Lahrman clerk. This branch was organized pursuant to action of conference June 22-24, authorizing Alma Kent and Zenos H. Gurley to organize the scattered Saints in the northwestern part of the district into a branch.

Elders reporting: Daniel P. Young, Ebenezer Robinson, Charles H. Jones, Samuel Ackerly, James W. Gillen, Robert Lyle, Samuel V. Bailey, Andrew J. Blodgett, Caleb E. Blodgett, Joseph S. Lee, Alfred W. Moffet, Isaac P. Baggerly, Andrew J. Green, George Adams, Alexander H. Smith, Henry

C. Smith, Orlin B. Thomas, John Johnson, James W. Mather, Andrew J. Ames, Charles Sheen, and Alma Kent.

Priests reporting: Asa S. Cochran, Lars Rasmussen, ——— Johnson, John M. Brown.

Teacher: Andrew K. Anderson.

The request of the Davis City Branch for the ordination of John Snethen to the office of elder was referred to a committee of Samuel V. Bailey, Alexander H. Smith, and Ebenezer Robinson.

A brother bore testimony that when picking corn in the field, on the morning of the first day of conference, while meditating on the things of God, the Lord by his Spirit said to him, "My people have not confidence in me, and this is the reason why the world is languishing for my word." He told the Lord he would go to the conference and tell his brethren and sisters what had been told him. After doing so he sang in tongues and a sister sang the interpretation.

The Lucas Branch reported thirty-one members, three baptized, John Watkins president, Lorenzo W. Powell clerk. Elder John Watkins reported and said the Lucas Branch desired the conference to appoint a two-day meeting there and send elders to preach. The president suggested four weeks from date as the time, James W. Gillen and James W. Mather volunteered their services as preachers.

There was preaching during the conference by Ebenezer Robinson and Joseph S. Lee. The minutes say the discourse of the latter was two hours in length and would not soon be forgotten by those who heard it.

Alma Kent wrote from Mount Ayr, Iowa, December 28, as follows:

Our conference at Lamoni was a pleasant one; peace and harmony prevailed throughout, and the Holy Spirit was present to direct in all the business of the conference. All seemed to enjoy the rich gifts of the Spirit while bearing their testimonies. The time was enlivened by well-timed and spirited exhortations and in encouraging each other in stead-

fastness and faithfulness. At eleven a. m., on Sunday, the sixteenth, we enjoyed a well-timed, practical discourse from our worthy Brother Ebenezer Robinson, one of the old-time tried and true Saints. He bore his testimony to the work and spoke of the trials of the church when in its infancy. It is truly encouraging to me when I see those veterans standing firm and steadfast with a faithful testimony. I can only say, God bless them, and may my days be like theirs, full of years and good deeds for the Master's cause.

Sabbath afternoon was spent in partaking of the Lord's supper, and in the evening we enjoyed a discourse by Brother Joseph E. Lee. The conference was enjoyed by all, and all felt encouraged and determined to press on, and to live nearer to the Master. There seemed to be a willingness on the part of the elders to prosecute the work. . . . The branches at Allendale and Davis City have had a hard struggle, but, through the untiring efforts of Brother Blodgett at Allendale, things have been righted and the work is in a prosperous condition. . . .

The labors of Brethren Orlin B. Thomas and Bradford V. Springer have set the work at Davis City right, and there is a good feeling toward our people among the world. The brethren at Allendale are making an effort to build a chapel at that place.

#### 1878

Zenos H. Gurley wrote from Sedgwick, Iowa, January 26, 1878 as follows:

For the benefit of those desiring to purchase lands in north Missouri, permit me to say, that good land can be bought here convenient to Lamoni at twelve to twenty dollars per acre, for improved farms; and in some instances less. Raw prairie at three to five dollars per acre. Terms are one third to two thirds cash; balance in one, two, or three years, at ten per cent per annum, payable annually. A great many of the old settlers wish to go to Kansas and other States west; and since my arrival in this country, some seven years ago, the opportunities for buying lands have never been so good as now. I have a list of a number of farms for sale, and will furnish what information I can if desired by any, and also assist in making purchases. Prospects for a railroad grow brighter. My address is Sedgwick, Decatur County, Iowa.

A debate was arranged to commence February 20, six miles northeast of Mount Ayr, between Elder Bradford V. Springer and Mr. George W. Roberds, to last four days; the question being upon the conscious existence of man between death and the resurrection. Mr. Roberds was not willing to discuss any other question than the one proposed.

Of the discussion, Elder Springer writes as follows:

On February 20 to 23 I held a discussion with an Adventist minister in Ringgold County, and all I will say of it is that it was lively throughout. A great deal of talking was done at least. I left feeling that the cause of truth had lost nothing, and of course I could not realize that we were defeated by any means. It is being rumored a few miles away that another Seventh-Day Adventist preacher claims that I refused to meet him in discussion last winter. If Madam Rumor will reverse her story and say that the reverend refused to meet me, she will for once speak the truth; but such is life. Modern divines find it much easier to fight the doctrines of the Saints at a distance than face to face with the music, upon the principle that "distance lends enchantment to the view."

Conference was held at Davis City, March 16 and 17, Alma Kent president, Edwin Stafford clerk.

Branch reports: Little River, 105, Ebenezer Robinson president, Lyman Little clerk. Chariton, 20, James McDiffit president and clerk. Davis City, 49, 2 baptized, Bradford V. Springer president, Thomas J. Bell clerk. Lucas, 28, John Watkins president, Lorenzo W. Powell, clerk. Lamoni, 195, Alexander H. Smith president, Asa S. Cochran clerk. Lone Rock, 13, Isaac P. Baggerly president, Elisha Hopkins clerk.

Elders Gurley, Robinson, Gillen, Anderson, Campbell, Springer, Moffet, Banta, McHarness, Thomas, Lyle, Smith, Dillon, Abbott, Boswell, Cunningham and Kent reported; also Priests Harder, Dodson, Fowler, and Teacher Little reported.

Orlin B. Thomas, James W. Gillen, and Elijah Banta were appointed a committee to consider the request of the Davis City Branch for the ordination of Thomas J. Bell as priest. They reported favorably and he was ordained accordingly. The conclusion in the case of John Snethen recommended a hearing before the First Presidency.

The report of Wilson Hudson, bishop's agent was as follows:

On hand at last report and received \$119.35, paid out \$90.04, on hand \$29.31. Audited by Elijah Banta, James W. Gillen and Hudson H. Harder. There was a sacrament, prayer and testimony meeting, also preaching by Zenos H. Gurley, James W. Gillen, and Elijah Banta.

Thomas J. Bell writes that this conference was an excellent one. Zenos H. Gurley and James W. Gillen preached ably and acceptably.

Bradford V. Springer wrote from Davis City, Iowa, April 2:

The work here seems to be in a promising condition. Quite an interest is manifested by the citizens. We have large and attentive congregations. I baptized two young men not long since, and Brother Zenos H. Gurley baptized two ladies last Sunday; and the prospect is good for troubling the waters of Grand River again ere long.

The following is the report of the district to the Annual Conference, April 6 to 14. Decatur: Has 8 branches, 466 members, including 2 apostles, 3 high priests, 5 of the seventy, 37 elders, 18 priests, 14 teachers, 7 deacons, 57 baptized, 82 received by letter and vote, 75 removed, 10 expelled, 10 died; net increase 44. Alma Kent president, Edwin Stafford clerk.

To this conference Alexander H. Smith of the Twelve reported that at last fall conference he had been released from his mission to northern Missouri and southern Iowa, and for nearly a year had been president of the Lamoni Branch.

Under date of May 12, Sister Mattie Harder wrote to the *Herald* a letter of earnest exhortation, from Sedgwick, Iowa.

Conference was held at Lamoni, June 8 and 9. Alma Kent in the chair, Edwin Stafford clerk.

Branches: Lone Rock 15, Lucas 28, Allendale 45, William Birk clerk; Union Hill 14, through the scattered condition of the members, is not in good working order; Lamoni 197, 1 baptized, Elijah Banta president; Davis City was in difficulties and all the officers had resigned. The conference declared the branch disorganized and ordered the records turned over to the district secretary. The district president was authorized to organize the branch after the difficulties which caused its disruption were adjusted. James W. Gillen, Alexander H. Smith, Bradford V. Springer and Charles H. Jones were appointed to labor there alternately every four weeks

till next conference, or until such time as the branch was organized.

Zenos H. Gurley, Alexander H. Smith, Ebenezer Robinson, J. C. Anderson, Charles H. Jones, Samuel Ackerly, Bradford V. Springer, William Cunningham, Isaac P. Baggerly, Henry C. Smith, Orlin B. Thomas, Samuel V. Bailey, Moses McHarness, Charles Sheen, Andrew J. Ames, George Adams, Oliver J. Bailey, Joseph S. Snively, Horace Church, Asa S. Cochran, Evan B. Morgan, Andrew K. Anderson reported.

Wilson Hudson, bishop's agent reported on hand last report, \$29.31, paid out \$15.00, leaving a balance of \$14.31. The report was received and ordered forwarded to the Bishop. The agent resigned owing to a decision reached by the general authorities that none but an elder could fill the office. The acceptance of the resignation was recommended and ordered forwarded to the Bishop.

There was preaching during the conference by Zenos H. Gurley, Alexander H. Smith, Alma Kent, and James W. Gillen. Six were baptized. The large gathering suggested the need of a larger church building.

From *Herald*, August 15, we quote:

Brother Oscar Ferguson, of Lamoni, Iowa, writes that affairs with them move on smoothly and well, and that the presence of unity and peace is pleasant to see. For himself the cause is as dear to him as heretofore, and he hopes to be useful in it by and by, as he gains in years and in experience. The grain harvest in that region has been an excellent one, and the prospects for that yet standing is of the best and most encouraging kind. No one seriously injured by the great heat which in many places this season has been so destructive to life.

Conference met with the Little River Branch, August 31 and September 1, Alma Kent presiding, Hudson R. Harder clerk, pro tem. The president reported the spiritual condition of the district as generally in a fair and a prosperous condition.

Branches: Lamoni 201, 3 baptized, Elijah Banta president,

William Birk clerk. Little River 96, 2 baptized, Ebenezer Robinson president, Lyman Little clerk. Lone Rock 15, Andrew J. Ames president, Elisha Hopkins clerk.

Ministers: Alfred W. Moffet, William Cunnington, Alma Kent, William N. Abbott, Ebenezer Robinson baptized 2, James W. Gillen, Bradford V. Springer baptized 3, Orlin B. Thomas and Charles H. Jones, reported.

Bishop's agent: On hand last report \$14.31, received \$2.00, paid out \$5, balance on hand \$11.31.

Alma Kent was elected president and Hudson R. Harder clerk for the ensuing year. The Lamoni Branch was sustained in its protest against the ordination of Brother Seward in the East.

The district president was authorized to reorganize the Davis City Branch immediately. Bradford V. Springer was recommended to General Conference for a mission to Indiana. A two-day meeting was ordered for Kennedy Corners at an early day. David Dancer was requested to serve as bishop's agent for the district. Preaching by William W. Blair, and the sacrament was administered.

Among the reports of district presidents and delegates to the Semiannual Conference is the following:

Brother Alexander H. Smith, Decatur District delegate, reported a steady increase in numbers in that district. Some elders are laboring constantly, and the best class of people are becoming interested. Plenty of opportunities for preaching.

The anticipated debate between Elder Bradford V. Springer, Latter Day Saint and Elder C. A. Washburn, Seventh-Day Adventist, will commence on Saturday evening, November 16, at seven o'clock. Subject for debate: 1. Which day of the week is the true Sabbath? 2. Where are the dead between death and the resurrection? Are they conscious or unconscious? 3. Are the wicked destroyed and cease to exist? or are they kept alive perpetually in a burning hell? Which? What saith the Bible on these points? Two sessions on Sunday, at ten in the morning and

seven in the evening, at Rasmussen Hall, Davis City.—*Commercial*.—*The Saints' Herald*, vol. 25, p. 367.

Among "Editorial Items" in *Herald*, December 15, occurs what follows:

Brother Bradford V. Springer wrote November 20 that he expected to leave home (Decatur County, Iowa) about December 1, for Indiana, where he was appointed by the last General Conference. When he wrote he was holding a discussion with Elder C. A. Washburn, Adventist, on the Sabbath, whether the first day or the seventh day of the week, and on consciousness after death. He says: "I never felt better in defending the truth in my life."

The Davis City Branch have now regular meetings again.

Of the debate above mentioned a Leon paper says:

The Mormons and Adventists are having a religious debate at Davis City on the Sunday and other points of doctrine. The opinion is that the Saints have the best of the fight.

The following is taken from the *Saints' Herald*:

Brother Andrew J. Blodgett, of Allendale, Missouri, writes of the progress of the word there. He relates that Elder George W. Roberds, the Adventist who debated with Brother Bradford V. Springer in Ringgold County, Iowa, last spring, came to Allendale, November 1, and stated that he was dissatisfied with his former faith and desired the truth. He conversed with the brethren to his satisfaction, was administered to because of ill health, and on the following Sunday was baptized by Brother Caleb E. Blodgett. He was also ordained and went to preaching, stating his reasons to the people why he had left the Adventist faith. We hope that good may come to the cause from this conversion as Brother Blodgett seems sanguine of.

The following is from the same issue:

Brother Henry C. Smith, living near Eagleville, Missouri, a faithful man, a good elder and one devoted to the cause, but who has labored under many discouragements because of ill health, has concluded to go into the ministry permanently, and desires to sell his farm as advertised in this issue of the *Herald*. Should the move be the best for him and his family we would like to see him in the field. For ten years he has been preaching, sometimes a great deal of his time, and seldom has he been idle from that service on the Sabbath.

Ebenezer Robinson wrote from Pleasanton, Iowa, under date of November 11, indorsing a statement made by President Blair, as follows:

You have published in the November number of the *Advocate* a clear and correct account (as far as you have gone) of the endowment bestowed upon the church in Kirtland, Ohio, in the winter and spring of 1836.

I fully indorse the statement of President Joseph Smith in his account of the *form* and *manner* in which the ceremony of the washing and anointing were conducted on that occasion. He also refers to the heavenly visions, ministering of holy angels and spirit of prophecy enjoyed at that time.

The appointment by Bishop Israel L. Rogers of David Dancer to be his agent for the Decatur District, appeared in *Herald* of November 15.

Conference met with the Lamoni Branch December 7, Alma Kent in the chair, Hudson R. Harder, clerk, James F. Scott assistant.

Branches: Allendale, 47, 1 baptized, Andrew J. Blodgett president, William Birk clerk. Lamoni 209, 3 baptized, Elijah Banta president, Asa S. Cochran clerk. Davis City, Reorganized September 21, members 35, Bradford V. Springer president, Thomas J. Bell clerk. Lucas 31, John Watkins president, Lorenzo W. Powell clerk. Little River, 104, Ebenezer Robinson president, Daniel R. Baldwin clerk.

Ministry: Alexander H. Smith, Zenos H. Gurley, Charles H. Jones baptized 1, James W. Gillen, baptized 2, Ebenezer Robinson, Bradford V. Springer, Samuel Ackerly, Elijah Banta, Alfred W. Moffet, Orlin B. Thomas baptized 3, Caleb E. Blodgett baptized 2, Andrew J. Blodgett, Robert Lyle, William N. Abbott, Henry C. Smith, George W. Roberds, Alma Kent baptized 6, Moses McHarness and Edwin H. Gurley, baptized 2, reported. On recommendation of Lamoni Branch Charles Sheen was ordained an elder.

Charles H. Jones, David Dancer, and Orlin B. Thomas were appointed as a court of elders to investigate cases that may be presented.

Charles H. Jones and Orlin B. Thomas were appointed to assist the president to adjust difficulties in the Lone Rock Branch.

The elders were requested to visit Fontanelle to preach.  
There was one prayer meeting and two preaching services.

## 1879

Conference met with the Lamoni Branch, March 1 and 2, Ebenezer Robinson and Orlin B. Thomas president and clerk pro tem.

Branches: Lamoni 215, 1 baptized, Elijah Banta president, Asa S. Cochran clerk. Little River 86, absentees 11, Ebenezer Robinson president, Alfred W. Moffet clerk. Allendale 43, branch in good spiritual condition with few exceptions so far as known, Andrew Blodgett president, William Birk clerk. Union Hill 13, branch not in good working condition on account of the scattered condition of the members and want of preaching, Charles J. Anderson president, Newton J. Kent clerk. Davis City 40, 1 baptized, Martin V. B. Smith president, Lars Rasmussen clerk. No reports from Lucas, Lone Rock, and Chariton branches.

Ministry: Zenos H. Gurley, James Anderson, Ebenezer Robinson, Charles H. Jones, Samuel Ackerly, James W. Gillen, Elijah Banta, Alfred W. Moffet, George Adams, Robert Lyle, Isaac P. Baggerly, Franklin Leonard baptized 1, Moses McHarness, Andrew J. Blodgett, Orlin B. Thomas, Peter Harris, James P. Dillon, William N. Abbott, George Bird, John Johnson, Horace Church, Edwin Stafford, Joseph S. Snively, Edwin H. Gurley, Andrew K. Anderson, and David D. Young, reported.

Hudson R. Harder having moved away, Orlin B. Thomas was elected secretary in his place. Conference requested the branches of the district to require a week's notice from those desiring letters of removal. The committee appointed to visit Lone Rock reported they found nothing to do. Several volunteers responded to a request from Davis City for elders to keep

up regular preaching there during the ensuing quarter. There was a testimony and sacrament meeting and preaching by Zenos H. Gurley and James W. Gillen.

The district report to the Annual Conference, April 6 to 13 was as follows: "Iowa, Decatur District, contains eight branches, with a total of about 475 members. Alma Kent, president, Orlin B. Thomas, clerk."

An editorial item, *Herald*, May 15 says: "Brother Caleb E. Blodgett, near Eagleville, Missouri, writes that he has been doing what he could for the work of God in Lone Rock and vicinity."

Conference met at Lamoni, May 31, June 1, Alma Kent presiding, Orlin B. Thomas clerk, Asa S. Cochran assisting.

Branches: Lone Rock, Little River, Lucas, Lamoni, Alledale reported. No reports from Chariton, Davis City, or Union Hill.

Ministry: Ebenezer Robinson, James Anderson, Samuel Ackerly, Alfred W. Moffet, Samuel V. Bailey, Moses McHarness, Charles Sheen, Peter Harris, Orlin B. Thomas, baptized 1, Alma Kent, William Cunningham, Charles H. Jones, James W. Gillen, Henry C. Smith, George Adams, Elijah Banta, Isaac P. Baggerly, Oliver J. Bailey, Samuel Fry Walker, William N. Abbott, Joseph Smith Snively, John Watkins, John J. Watkins, Asa S. Cochran, Charles W. Dillon, Edwin H. Gurley reported.

David Dancer, bishop's agent, reported from May 10, 1878, to May 31, 1879, receipts \$289.73, expenses \$448.25, balance due agent \$158.52. Of the above receipts \$150 was furnished by Bishop Israel L. Rogers.

Former resolutions requiring high priests, seventies, elders, and priests to report to the several conferences under penalty of losing their standing and licenses, was ordered expunged from the record. Then the following obtained,

"Resolved, That a failure to report as heretofore required, subject the ministry so neglecting to rebuke."

There were prayer and testimony, and sacrament meetings; and preaching by Ebenezer Robinson and James W. Gillen.

The following editorial items are from the *Herald* of August 15:

Brother Jacob Huntsman, of Redding, Ringgold County, Iowa, says that if they there could have some good preaching occasionally it would do them good. Some others there say that they would like to hear our doctrine.

Brother Nicholas Stamm wrote from Coal Creek, near Pleasantville, Iowa, July 27, that he had been to Lucas County, and found the Saints there doing well both spiritually and temporally. There is a plenty of coal in that region, and many shafts are being sunk. He was doing what he could, and felt well, although he had not been treated altogether well by some who should know better.

Brother Edwin H. Gurley wrote from Decatur County, Iowa, July 22, that he and Brother Orlin B. Thomas had been preaching south in Missouri, about twenty-two miles, where prejudice had run high, but was giving way before the truth. At first they were charged with holding absurd views, and of representing a very bad people; but their replies to their maligners were having good effect, and they feel well and propose to put the false accusers to shame.

In the same issue Mrs. E. Allen writes from Pleasanton, Iowa:

We have large and attentive congregations here every Sunday evening. Our Brother Duncan Campbell preaches for us every Sunday, sometimes oftener. There has not been any added to our church here yet; but I believe we will yet see our reward. Did I say we? Yes; for I have done considerable talking to the people, and praying to my heavenly Father.

(To be continued.)

## CURRENT EVENTS

PREPARED BY E. REBECCA WELD

August 19, 1914. Attorney General James C. McReynolds is nominated by the President to fill the vacancy left in the Supreme Court by the death of Justice Lurton.

November 1, 1914. Dedication of church at Tulsa, Oklahoma; sermon by Hubert Case and prayer by William W. Aylor.

November 3, 1914. At the first election of United States Senators by popular vote the Republicans elected from Connecticut, Idaho, Illinois, Iowa, Kansas, New Hampshire, New York, North Dakota, Ohio, Pennsylvania, Utah, Vermont, and Washington—13; the Democrats elected from Alabama, Arizona, Arkansas, California, Colorado, Florida, Georgia, (2) Indiana, Kentucky, (2) Maryland, Missouri, Nevada, North Carolina, Oklahoma, Oregon, South Carolina, South Dakota and Wisconsin,—30.

November 29, 1914. President Wilson names a commission of three (Seth Low, of New York, and Charles W. Mills and Patrick Gilday, of Pennsylvania) to mediate between Colorado coal operators, and the striking miners; the operators had previously rejected the plan.

December 7, 1914. The Sixty-third Congress assembled for the short session.

December 10, 1914. Sereno Elisha Payne, oldest member of the House of Representatives in point of service, and author of the tariff law of 1909 died at age of 71.

December 10, 1914. Joseph Smith, President of the Reorganized Church of Latter Day Saints died, age 82.

December 17, 1914. Great Britain declares a protectorate over Egypt, and Lieutenant Colonel Sir Arthur MacMahon is appointed High Commissioner for Egypt.

December 19, 1914. Lee McClung, recently Treasurer of the United States, dies, age 44.

December 22, 1914. In the House, the resolution of Mr. Hobson (Democrat,) Alabama, proposing Nation-wide prohibition through an amendment to the Constitution, receives a majority vote (197 to 189), but not the required two thirds vote.

December 22, 1914. William Stanley West, recently United States Senator from Georgia dies age 65.

December 23, 1914. Both branches in Congress adjourn for the holiday recess.

December 23, 1914. Alfred Henry Lewis, the well-known fiction and political writer dies, age 56.

December 24, 1914. Germany notifies neutral countries having consuls in Belgian territory that the exequaturs crediting them to Belgium will no longer be recognized by German authorities, but that provisional recognition will be granted to those consuls whose countries so desire.

December 27, 1914. London receives United States Government's note of protest against the examination and detention of American shipping.

December 29, 1914. Both branches in Congress reassembled after the holiday recess.

January 2, 1915. The Immigration Bill with the literacy test amendment, passes the Senate by a vote of 50 to 7.

January 10, 1915. The Central Kansas City Church was dedicated. Dedicatory prayer by John W. Rushton and sermon by Elbert A. Smith.

January 12, 1915. Secretary Daniels awards contracts for eight submarines, three to be built on the Pacific coast and five on the Atlantic.

January 12, 1915. In the House, the resolution of Mr. Mondell (Republican, Wyoming), proposing woman suffrage through an amendment to the constitution is rejected by a vote of 204 to 174.

January 14, 1915. The Senate adopts the conference report on the Immigration Bill, accepting the elimination of the amendments excluding negroes from entrance and favoring Belgians.

January 15, 1915. The House adopts the conference report on the Immigration Bill.

January 17, 1915. Judge Smith McPherson, judge of the Southern District Court of Iowa and one of the attorneys for the Reorganized Church in the famous Temple Lot suit, dies at his home in Red Oak, Iowa.

January 18, 1915. Prohibition for the District of Columbia is defeated by a Senate vote of 40 to 38.

January 28, 1915. The President vetoes the Immigration Bill as un-American and contrary to the fundamental purposes of the Republic.

January 31, 1915. Elder Orlin B. Thomas, minister of the Reorganized Church of Jesus Christ of Latter Day Saints, dies at Stockville, Nebraska.

February 4, 1915. Mary Elizabeth Braddon, the English novelist dies at her home in London.

#### CONFERENCES

August 1, 1914. Central Nebraska conference convened at Inman, Brethren Kester and Gamet presiding.

August 1 and 2, 1914. The sixty-eighth conference of the Clinton District met on the reunion grounds, East Park, Eldorado Springs, Missouri, with Elders John W. Rushton and Washington S. Macrae, presiding.

September 26, 1914. Pottawattamie conference convened at Hazel Dell, Iowa with James A. Gillen, John A. Hansen presiding.

September 26, 1914. West Virginia conference met with Clarksburg Branch with Joseph Biggs, Henry E. Winegar, Baronet Beall presiding.

September 26, 1914. The conference of the Victoria District convened in the Saints' church, Swan Street, Richmond, in charge of district president Elder Charles Edward Miller.

October 5, 1914. Mobile conference assembled at Bay Minette, Alabama, district presidency and Elder Hale W. Smith presiding.

October 5, 1914. Central Illinois conference convened at Beardstown with Martin R. Shoemaker and John W. Rushton in charge.

October 17, 1914. Central Michigan conference met at McIvor, with James F. Curtis in charge, assisted by George W. Burt.

October 31, 1914. Florida district conference met at Alafra church near Brewton, Alabama, with Elder William Hawkins and Francis M. Slover presiding.

November 7, 1914. Northeastern Missouri conference met at Bevier, with John W. Rushton and William B. Richards presiding.

November 21, 1914. Alabama conference met at Pleasant Hill, Albert A. Weaver and James R. Harper and Hale W. Smith in charge.

November 28, 1914. Western Maine conference met at Mountainville, with Paul M. Hanson and district presidency, William Anderson and George W. Knowlton in charge.

December 5, 1914. Annual conference of the Western Montana district convened at Deer Lodge, with District President Amos J. Moore in charge.

December 6, 1914. London conference convened at Enfield, Bishop May presiding, assisted by John Arthur Judd.

December 12, 1914. The Spokane district conference convened at Sagle, Idaho, with George Johnston and Peter Anderson in charge.

December 26, 1914. Idaho conference met at Boise with

Elders George W. Winegar and Peter Anderson presiding.

January 1, 1915. New South Wales conference convened at Rozelle in charge of Elders Walter J. Haworth, Charles Edward Miller and John Jones.

January 30, 1915. Southern Wisconsin conference met at Madison in charge of John W. McKnight, Erwin A. Townsend and James F. Curtis.

#### REUNIONS

July 24, 1914. The fourteenth annual reunion of the Clinton District convened at East Park, Eldorado Springs, Missouri. Elders John W. Rushton and Washington S. Macrae, presiding.

August 6-16, 1914. Spring River District reunion was held at Cunningham Park, Joplin, Missouri with Thomas W. Chatburn, district president, in charge.

August 22-30, 1914. Northeastern Kansas reunion met at Topeka, with Frank G. Hedrick and Samuel Twombly presiding.

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When in the dead of night I lie  
And gaze upon the trackless sky  
The star-bespangled, heavenly scroll  
The boundless waters as they roll—  
I feel thy wondrous power to save  
From perils of the stormy wave;  
Rocked in the cradle of the deep,  
I calmly rest and soundly sleep.

And such the trust that still were mine,  
Though stormy winds sweep o'er the brine  
Or though the tempest's fiery breath  
Roused me from sleep to wreck and death,  
In ocean wave still safe with Thee,  
The germ of immortality!  
And calm and peaceful shall I sleep  
Rocked in the cradle of the deep.

—Emma Hart Willard.

## NECROLOGY

ELDER ORLIN B. THOMAS was born at Streetsboro, Ohio, August 26, 1838, and was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Hopkins, Michigan, February 17, 1867, by Elder Edmund C. Briggs and was ordained an elder April 13, 1875, at Plano, Illinois, by Joseph Smith, Thomas W. Smith and Milton B. Oliver. He was one of the pioneers of Decatur County where for several years he followed the profession of school-teaching.

On the eighteenth of June, 1888, he was ordained a seventy at Pleasanton, Iowa, by Joseph R. Lambert and Duncan Campbell. He had been active in preaching as opportunity offered while an elder. As a seventy he has constantly been in the field as a General Conference appointee and has occupied in most of the Northern States from West Virginia, and Ohio to Washington. He has been firm in the faith, and zealous in its advocacy, shrinking from no hardship or sacrifice. He was occupying in Southwestern Nebraska when the end came at Stockville, Nebraska, Sunday, January 31, 1915. He had preached that morning, and was preparing to start for the evening service when he fell dead in his room.

His body was brought to Lamoni, and was buried from the Latter Day Saints' church, February 5. Elder Martin M. Turpen preached the sermon, Elders John Smith and Heman C. Smith assisting in the service.

Elder Thomas was twice married; first to Miss Caroline Church, who bore him two sons, viz: Harrison H. of Lamoni and David of Colorado, and two daughters, Mrs. Gaulter of Saint Joseph, Missouri, and Mrs. Marks of Kansas City, Missouri.

His second marriage was to Miss Mary E. Moffet, by whom he had three children, viz: James of Colorado, Mrs. L. S. Wight of Lamoni, and Miss Olive of Lamoni. His widow and all of his children were present at the funeral.

**Volume Eight**

**Number Three**

# JOURNAL OF HISTORY

**JULY, 1915**

**"Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."**

**HEMAN C. SMITH, EDITOR**

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LAMONI, IOWA**

## THE SITUATION

BY HEMAN C. SMITH, HISTORIAN

Several persons, both members of the church and those not of the church have, since the death of President Joseph Smith in December last, asked questions about the present status of the church and some of its leading men. It has therefore oc-



JOSEPH SMITH. THE MARTYR.

curred to us to present a brief history of this quorum, The First Presidency since its organization in 1833. This we will try to do from a purely historical viewpoint without entering into argument, or controversy regarding the divinity, or wis-

dom of the several moves that make up the sum total of this history.

The First Presidency when fully organized is composed of three men, the president of the church and his two counselors. The duties and prerogatives of this quorum as set forth in the law contained in a revelation received through Joseph Smith are as follows:

The power and authority of the higher, or Melchisdec, priesthood, is, to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and the church of the First-born; and to enjoy the communion and presence of God the father, and Jesus the Mediator of the new covenant.

The power and authority of the lesser, or Aaronic, priesthood, is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisdec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.—*Doctrine and Covenants* 104: 9, 10, 11.

Joseph Smith, who was the first president of the church was ordained January 25, 1832 at Amherst, Ohio. The account of this, as is the case of many others, to us, important events is very meager. We have no minutes of this conference preserved, but Joseph Smith in speaking of the conference said:

A few days before the conference was to commence in Amherst, Lorain County, I started in company with the elders that dwelt in my own vicinity, and arrived in due time.

At this conference much harmony prevailed and considerable business was done to advance the kingdom and promulgate the gospel to the inhabitants of the surrounding country.

The elders seemed anxious for me to inquire of the Lord that they might know his will, or learn what would be most pleasing to him for them to do, in order to bring men to a sense of their condition; for, as it was written, all men have gone out of the way, so that none doeth good; no, not one.—*Church History*, vol. 1, pp. 233, 234.



**SIDNEY RIGDON.**

The inquiry was made and a communication received, (see Doctrine and Covenants 75,) but it contained no reference to this particular point, but of a council held at Independence, Missouri, April 26, 1832. Joseph Smith wrote:

On the twenty-sixth I called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders, and members, held at Amherst, Ohio, on the twenty-fifth of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive, and delightful.—Church History, vol. 1, p. 244.

In March, 1832 a revelation had been given, announcing Frederick G. Williams as counselor, (see section 80) but nothing more appears of record until March, 1833, when Sidney Rigdon and Frederick G. Williams are named as the counselors.

The following are the words of the commission:

And again, verily I say unto thy brethren Sidney Rigdon and Frederick G. Williams, Their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation.—Doctrine and Covenants 87: 3.

To this position they were ordained on March 18, 1833, (see Church History, vol. 1, p. 283). The records do not show that this Presidency was acknowledged by the church until some time afterwards, but it probably was, and this was one of the many instances of carelessness in keeping records, for on January 22, 1834, these men, in an epistle to the scattered Saints speak of themselves as the presidency of the high priesthood, (see Church History, vol. 1, p. 425) and Orson Hyde

signs this same epistle as "Clerk of the Presidency of the Church," (*Ibid.*, p. 427).

The first change that took place in this quorum was on September 3, 1837 at a conference held in Kirtland, Ohio. The record says:

President Smith then presented Sidney Rigdon and Frederick G. Williams as his counselors, and to constitute with himself the three first presidents of the church. Voted unanimously in the affirmative, except for F. G. Williams, which was not carried. (*Church History*, page 107, volume 2.)

Notwithstanding President Williams was rejected by the Kirtland conference, President Joseph Smith again presented him as his counselor at a conference held at Far West, Missouri, November 7, 1837 when he was again rejected. The record is more full than the record of the Kirtland conference and reads as follows:

Minutes of a conference at Far West, Missouri, November 7, 1837.

At a general assembly of the Church of Latter Day Saints, assembled at Far West, to take into consideration and transact the business of said church, Elder Thomas B. Marsh was chosen as moderator, and Oliver Cowdery clerk.

After singing, the moderator addressed the throne of grace in prayer, after which President Sidney Rigdon explained the object of the meeting, giving a relation of the recent reorganization of the church in Kirtland. The minutes of said meeting were read by the moderator who also nominated Joseph Smith, jr., the first president of the whole church, to preside over the same.

All were requested (male and female) to vote, and he was unanimously chosen.

He then made a few remarks, accepting the appointment, requesting the prayers of the church in his behalf.

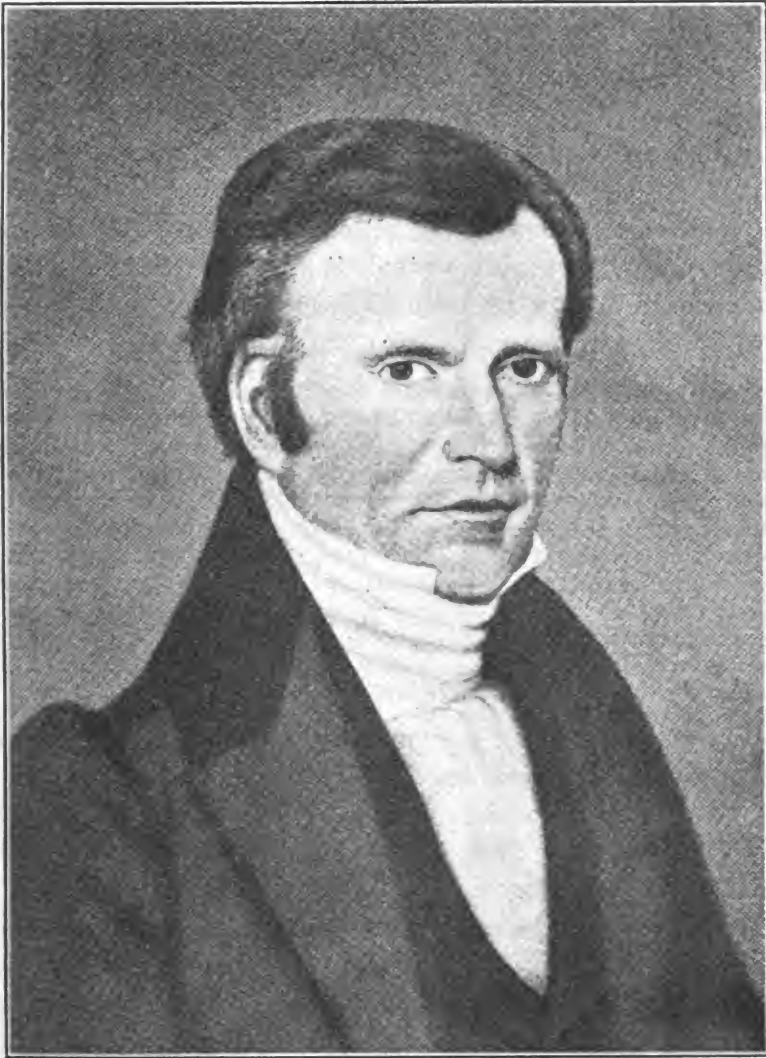
President Smith then nominated President Sidney Rigdon to be one of his counselors, who was unanimously chosen.

He then nominated Frederick G. Williams to be his next counselor, who was objected to by Elder Lyman Wight in a few remarks, referring to a certain letter written to this place by the said F. G. Williams.

Also Elder Marsh objected to President Williams.

Elder James Emmet also objected to President Williams.

Bishop E. Partridge said he seconded President Williams' nomination, and should vote for him; and as to said letter, he had heard it, and saw nothing so criminal in it.



FREDERICK G. WILLIAMS.

President David Whitmer also made a few remarks in President Williams' favor.

Elder Marsh made further remarks.

Elder Thomas Grover also objected to President Williams.

President S. Rigdon then nominated President Hyrum Smith to take President Williams' place.

He then called for a vote in favor of President Williams, who was rejected.

He then called for a vote in favor of President Hyrum Smith, which was carried unanimously.—Church History, vol. 2, pp. 117, 118.

Upon what authority the selection of Hyrum Smith was based is not stated. Inferentially it might have been deducted from the revelation given to Thomas B. Marsh, president of the Twelve Apostles on July 23, 1837, which reads:

Verily I say unto you, my servant Thomas, Thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, can not come; for on them have I laid the burden of all the churches for a little season; wherefore, whosoever they shall send you, go ye, and I will be with you, and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you, that they may receive my word; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the First Presidency) whom I have sent, whom I have made counselors for my name's sake unto you.—Doctrine and Covenants 105: 7.

Though not a direct call the inference is apparently legitimate that he was to be associated with the Presidency.

If this was the understanding, it is peculiar that Joseph Smith would twice present Frederick G. Williams after this revelation was given.

Another inference might be drawn, viz, that the Lord foreseeing that the *church* would appoint Hyrum Smith, directed the Twelve, through the revelation to Thomas B. Marsh, to recognize the voice of the body in accepting the direction of Hyrum Smith in connection with Joseph and Rigdon.

The Presidency as thus constituted was recognized until January, 1841 when the voice of revelation instructed:

And again, verily I say unto you, Let my servant William be ap-

pointed, ordained, and anointed, as a counselor unto my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven;



(From a portrait painted in his forty fourth year.)

and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall show unto

him, that his name may be had in honorable remembrance from generation to generation, for ever and ever.—Doctrine and Covenants 107: 29.

By this it appears that William Law was to occupy the place of Hyrum Smith in the First Presidency and yet Hyrum was to continue to act in concert with Joseph, not as one of the Presidency but as patriarch.

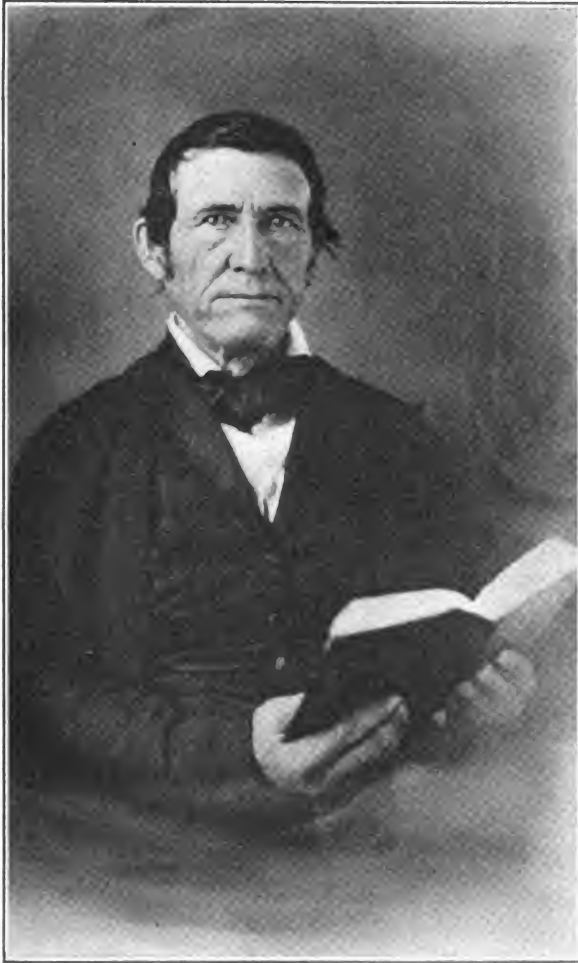


PRESIDENT JOSEPH SMITH.

This condition continued until near the close of the life of Joseph and Hyrum Smith, when William Law became disaffected and was severed from the church. So at the death of the president of the church, but one member of the First Presidency, viz, Sydney Rigdon, remained.

When the church was reorganized in 1852 and 1853, and

following years, it recognized that the rights of Presidency so far as the office of president is concerned belonged to the



WILLIAM MARKS.

son of Joseph Smith as seen by a resolution adopted by a conference held at Beloit, Wisconsin, June, 1852.

Resolved, That the successor of Joseph Smith, jr., as the presiding high priest in the Melchisedec priesthood, must of necessity be the seed of

Joseph Smith, jr., in fulfillment of the law and promises of God.—Church History, vol. 3, p. 209.

As the son of Joseph Smith was not yet associated with this movement a representative of the legal heir was chosen to act temporarily in the person of Jason W. Briggs, who was also chosen president of the Quorum of Twelve. (See Church History, vol. 3, 213, also 223.)

It was in the capacity of "Representative president of the church and the priesthood" that Elder Briggs on November 18, 1856, wrote Joseph Smith, son of the first president of the church inviting him "in the name of our Master Jesus Christ" to arise and assume the position to which he was entitled. (See Church History, vol. 3, pp 260-262.)

In 1860 Joseph Smith, accompanied by his mother, attended the conference held at Amboy, Illinois, where on April 6, he was ordained president of the high priesthood under the hands of Zenos H. Gurley, Samuel Powers and William W. Blair of the Quorum of Twelve, and William Marks of the high priests. This of course released the representative president.

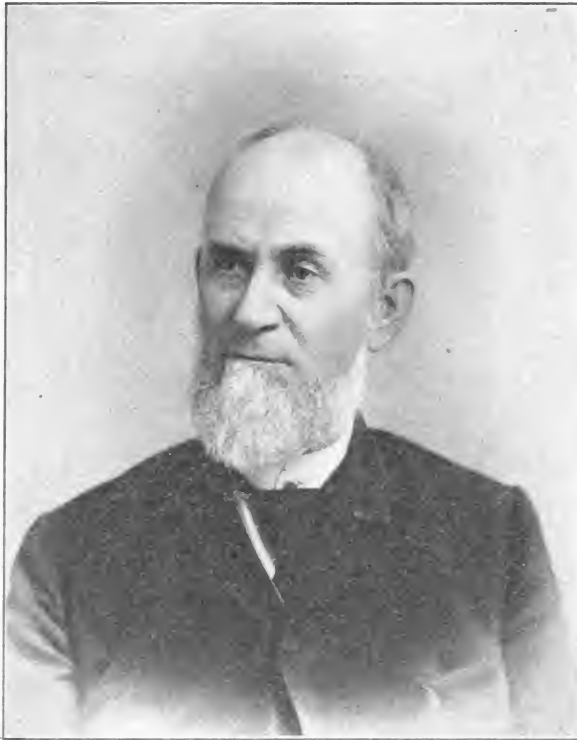
Joseph Smith acted without counselors until 1863, when William Marks, a man of large experience in church matters, and a trusted associate of his father, and who was president of the Nauvoo Stake of Zion at the time of his father's death, was called. The call read:

Hearken unto me, O ye elders of my church. Lo! I have seen your efforts in my cause, and they are pleasing unto me. I declare unto you, It is my will that you ordain and set apart my servant William Marks to be a counselor to my servant Joseph, even the president of my church, that the First Presidency of my church may be more perfectly filled.—Doctrine and Covenants 115.

He was ordained at Amboy, Lee County, Illinois at the April conference of 1868 by Joseph Smith, Jason W. Briggs and Edmund C. Briggs. The two acted as a Presidency until the death of William Marks, which occurred May 22, 1872.

On March 3, 1873 a revelation was given which was pre-

sented to and accepted by the General Conference in April of the same year providing for the ordination of two men to be the counselors to the president of the church. The clause pertaining to this quorum reads:



W. W. BLAIR.

Let my servants, William W. Blair and David H. Smith be chosen and ordained to be counselors to my servant, the presiding elder of my church. Let them be set apart to this office by the laying on of hands by my servants whose duty it is to ordain and set in order the officers of my church; and let my servants, the president of the high priests' quorum and the president of the lesser priesthood, also lay their hands upon these their brethren who are to be counselors, but let my servants of the twelve be the spokesmen.—Doctrine and Covenants 117: 3.

These ordinations took place at the conference under the

hands of Jason W. Briggs, Edmund C. Briggs and Josiah Ells of the Twelve; Isaac Sheen, president of the High Priests Quorum, and Bishop Israel L. Rogers, president of the lesser priesthood. Edmund C. Briggs was spokesman in the ordination of Elder Blair and Jason W. Briggs in the case of Elder Smith.



DAVID H. SMITH.

The Presidency thus constituted continued until David H. Smith became incapacitated through affliction, and a communication received in April, 1885, said:

"The voice of the Spirit is that David H. Smith be released. He is in mine hands."

Presidents Smith and Blair served until the death of Elder Blair, which occurred on train near Chariton, Iowa, as he was returning from the annual conference at Kirtland, Ohio, April

18, 1896. After the death of President Blair a few of the leading officials met at Lamoni, Iowa, and agreed that Alexander H. Smith should act temporarily as counselor until more permanent arrangements were made. Alexander H. then presi-



ALEXANDER H. SMITH.

dent of the Twelve so acted for the remainder of that conference year. At the conference of 1897 more divine instruction was given concerning the quorum, reading as follows:

Separate and set apart my servant Alexander Hale Smith to be a counselor to my servant the president of the church, his brother; and to be patriarch to the church, and an evangelical minister to the whole church. Also, appoint my servant E. L. Kelley, bishop of the church, to

act as counselor to the president of the church, for the conference year, or until one shall be chosen to succeed my servant W. W. Blair, whom I have taken unto myself; he to sit in council with his brethren of the



EDMUND L. KELLEY.

presidency and act with and for them and the church; though he shall still be and act in the office of his calling of bishop of the church with his brethren of the bishopric.—Doctrine and Covenants 124: 2.

This communication was indorsed by the conference then in session at Lamoni, Iowa, and on April 18, Alexander H. Smith was ordained under the hands of President Joseph

Smith and others, and at the same time Edmund L. Kelley was appointed and blessed under the hands of Edmund C. Briggs and others.

This arrangement continued until the conference of 1902,



PRESIDENT FREDERICK M. SMITH.

when a vision was seen by President Joseph Smith presenting the seating of the different quorums. In this vision the then counselors were seen occupying other places, and "Sitting with the Presidency were Frederick M. Smith and Richard C. Evans." This, conference decided, was sufficient warrant for re-



RICHARD C. EVANS.

leasing Alexander H. Smith and Edmund L. Kelley and installing the men seen sitting with the Presidency.

Accordingly this action was taken, and on April 20, Frederick M. Smith was ordained under the hands of John W. Wight

and Joseph Smith; and Richard C. Evans under the hands of Joseph Smith and John W. Wight.

For seven years the presidency remained as thus constituted, but in 1909 at the conference held at Lamoni, Iowa, the following was received and indorsed:

The voice of the Spirit to me is: Under conditions which have occurred it is no longer wise that my servant R. C. Evans be continued as counselor in the Presidency; therefore it is expedient that he be released from this responsibility and another be chosen to the office. He has been earnest and faithful in service and his reward is sure. . . .

The Spirit saith further to me: To fill the vacancy caused by the releasing of Counselor R. C. Evans, present the name of my servant Elbert A. Smith, the son of my servant David H. Smith, who was taken and who awaits his reward, to be chosen, appointed, and ordained as counselor to my servant Joseph Smith and to be one of the Presidency.—Doctrine and Covenants 129: 1, 5.

The ordination of Elbert A. Smith took place under the hands of Joseph Smith and William H. Kelley.

Thus the Presidency continued until the death of President Joseph Smith, December 10, 1914, at his home at Independence, Missouri. By agreement of the First Presidency and the Twelve, the counselors acted as Presidency until the annual conference of 1915, held at Lamoni, Iowa, April 6-17. On April 13, the conference took up the consideration of a successor to President Joseph Smith. By unanimous vote Frederick M. Smith was chosen. The action of the conference was based on a revelation received through his father on April 14, 1906 which reads:

Inasmuch as misunderstanding has occurred in regard to the meaning of a revelation hitherto given through my servant Joseph Smith in regard to who should be called to preside in case my servant should be taken away or fall by transgression, it is now declared that in case of the removal of my servant now presiding over the church by death or transgression, my servant Frederick M. Smith, if he remain faithful and steadfast, should be chosen, in accordance with the revelations which have been hitherto given to the church concerning this priesthood. Should my servant Frederick M. Smith prove unstable and unfaithful, another may be chosen, according to the law already given.—Doctrine and Covenants 127: 8.

President Smith not being present but detained by sickness

at Worcester, Massachusetts, was informed of this action by wire. He returned a message, reading in part as follows:



ELBERT A. SMITH.

WORCESTER, MASSACHUSETTS, April 15, 1915.

*To the General Conference:* I greatly appreciate your expression of confidence, and accept the responsibilities with a full realization of its arduousness. I unhesitatingly nominate Elbert A. Smith as a counselor, but am not prepared at present to nominate the other.

All who expressed themselves, expressed confidence in Elbert A. Smith, but the question was raised as to whether the

conference had received sufficient evidence of his divine call. After prolonged discussion the nomination was ratified by a vote of 254 to 43.

President F. M. Smith not being present, both ordinations were referred to the Quorum of Twelve. They took place at Independence, Missouri, May 5, 1915. Frederick M. Smith was ordained president of the high priesthood under the hands of Gomer T. Griffiths, and Peter Anderson of the Quorum of Twelve; Joseph A. Tanner, president of the High Priests Quorum, and Bishop Edmund L. Kelley, president of the lesser priesthood. Elbert A. Smith was ordained counselor by Francis M. Sheehy, and Gomer T. Griffiths of the Twelve and Elders Tanner and Kelley.

It will be seen by the foregoing that three men, viz: Joseph Smith, Joseph Smith, and Frederick M. Smith have acted as permanent presidents of the high priesthood; and one, viz, Jason W. Briggs, as temporary president. Eleven, viz, Sidney Rigdon, Frederick G. Williams, Hyrum Smith, William Law, William Marks, William W. Blair, David H. Smith, Alexander H. Smith, Frederick M. Smith, Richard C. Evans, and Elbert A. Smith, have acted as permanent counselors and one, viz, Edmund L. Kelley as temporary counselor.

We have not presented these as *first* and *second* counselors because this designation is only a custom, being nowhere mentioned in the revelations to the church, hence so far as known to the law, one counselor is the equal of any other counselor, and is not known as first or second.

Two presidents, viz, Joseph Smith and Joseph Smith have died in office; one Frederick M. Smith is the present incumbent.

Two counselors have died in office, viz, William Marks and William W. Blair; eight, viz, Rigdon, Williams, Hyrum Smith, Law, David H. Smith, Alexander H. Smith, Frederick M. Smith and Evans, have been released for various reasons. One Elbert A. Smith is a present incumbent.

## GREAT WESTERN MOVE

[It has been asserted, by some who are interested in having it appear so, that Joseph Smith the Prophet planned the move from Nauvoo, Illinois, to the Rocky Mountains, and that he appointed a committee of exploration with that end in view. It is also stated that the Prophet prophesied that the church would go to the mountains and become a mighty people, building cities, and otherwise building up the country.

Had this been true they would hardly have consented to any other location, yet in less than one year after Joseph Smith's martyrdom they were willing to negotiate for other location, according to the statements of their then Bishop George Miller, as set forth in the following correspondence. In the interest of integrity of history we copy from *Nauvoo Neighbor* for February 26, 1845, edited by John Taylor, then one of their twelve apostles, and subsequently president of their church.—EDITOR.]

MACOMB, McDONOUGH COUNTY, ILLINOIS, January 14, 1845.

*Dear Sir:* I have persuaded myself, that in consideration of our past acquaintance, if not from the great importance of the subject matter itself, you will excuse the liberty I take in addressing you this communication. An old resident, as you know, of this county, I have had an opportunity of witnessing the rancor of feeling, the jealousy and ill-blood that subsist on the part of a large portion of the people of this and adjoining counties, against the Mormon people; and while I have deplored it as an evil, formidable in magnitude and protentious in its aspects, the foulest scourge and curse of a country, possessing otherwise many peculiar advantages and blessings, I have been unable to see any reasonable prospect that our fierce discords will be brought to harmonize, and peace and good neighbor-

hood be restored. It appears rather, that parties are increasing in exasperation and virulence, and are ever on the very eve of violent and bloody collision. A continuation of such a state of things must surely be deprecated by every lover of peace, and every friend to the rights of all. Does it not behoove all such to exert themselves to discourage and repress outrage, and to suggest, and endeavor to further such measures as may seem best calculated to not only secure the public peace and individual security, but to allay all hostile feeling? If we have any regard for the well-being of the community in which we live, if we would rescue our cherished and glorious republican institution from the most scathing, withering reproach, we must exert ourselves, actively, zealously, manfully. Reflecting anxiously on this grave and most momentous subject, it has occurred to me that a plan could be devised and matured, in which the great mass of both parties to this disreputable and dangerous broil, could be induced to acquiesce; and the plan which strikes me as feasible, I take the liberty to subjoin, and would respectfully ask for it, your candid consideration, and, should it be deemed worthy that also of some of your brethren. I will state that it is wholly of my own suggestion, so that should you condemn it, you condemn that which has emanated from a single individual; though I may say, that I have submitted it to a number of persons whose judgments are entitled to respect, and whose approval has emboldened me to lay it before you. I have placed it in the form of an enactment of Congress, because I thought that form would convey my ideas more clearly and succinctly, and not, by any means, because just these provisions should be embraced and no other; I intend them merely as outlines, most of the details may, and probably will be disapproved of by you or your friends, but the question remains, Could not others be devised and engrafted on the *fundamental* plan and basis of a *reserve*, to be set apart by Congress for the Mormon people exclusively,

which would meet the approbation of that sect as well as a great majority of the people of the United States? Can not a scheme be formed, which, while it makes an exclusive appropriation of a tract of land to that people, where they would be safe from intrusion and molestation, and where they could, by their industry, cause the wilderness to blossom as the rose, shall, at the same time, secure, as a consideration, the *sale* of that wilderness: and, by effecting its appropriation and cultivation, enhance vastly the value of all other lands in the same region? I think there can be, and so think those whom I have consulted. Of course, nothing could be done without the consent and approbation of your people, and indeed most probably, not without their strenuous application by petition to Congress.

You might urge with overwhelming force the fact of your having been extensively despoiled of your property in Missouri, and are yet without redress; and that you do not and can not live in the unmolested enjoyment of your rights in Illinois. In saying this, however, I trust you will not deem me meddling impertinently in your affairs.

On the other hand, numerous signed petitions, should it be necessary, could be had from every class of citizens of Illinois, and these be backed, I have no doubt, by the Legislature, should that also be deemed expedient; and there is every probability that so large a part of the people of Iowa, Wisconsin, and Missouri, would either sign petitions, or give the measure their sanction, as to stamp it as the Western public sentiment; and going before Congress in such an imposing form you would procure almost certainly, a grant on terms even more favorable than those I have proposed.

But, suppose you should not, still the *credit* clause of ten years, when other lands are sold only for cash would be a boon which you would do well, in my humble judgment, to accept.

The removal of companies and individuals would be voluntary, and the success of the enterprise would by no means depend on all going,—such as choose might remain at Nauvoo and dispose of their property, at their leisure, and those coming from abroad to join, would have the option of either stopping at Nauvoo, or of continuing on to a home, having its peace and security guaranteed by the Government of the United States.

Untrammelled by state laws, and secure from annoyance by interlopers, with the intelligence, the enterprise, energy, and industry which you possess, what a glorious little commonwealth might you not erect! Consider what vast advantages and facilities you would have, over those possessed by Roger Williams, the religious founder of Rhode Island; and Penn, the founder of Pennsylvania; and Calvert of Maryland. They cheerfully encountered all the hardships and horrors of a savage wilderness, with a wide ocean between them and their fatherland; that they might enjoy unmolested, their religious opinions, and worship in a manner that seemed to them best; and now their memories are everywhere revered.

Contemplate the noble opportunity which lies before you, of founding a *model republic*, and thus render your names as enduring as Romulus and Dido!

With regard sir, to the details of my plan, I have supposed first the *pine* region, the most eligible from the peculiar advantage it would offer to the poorer class; for they would there have a resource at once, in being able to realize, at short intervals, the proceeds of their labor, in cutting, rafting and selling their timber and lumber, instead of encountering the delay and outlay of making a farm; in this I may be in error, and if that, none better than you, are capable of judging.

Secondly, I have proposed a tract twenty-four miles square; that may be too much, or too little, a mere matter of expediency.

Thirdly, I propose the payment of something to Government

for the timber to be cut, though undoubtedly, the amount should be very moderate. Were nothing to be paid, objections, I fear, would be made, fatal to the grant, particularly by Eastern people, who have a repugnance to giving *something* for *nothing*; and an invincible dislike to a practice common in the West, and in their parlance termed *hooking*.

Fourthly, I propose a boundary of five miles; perhaps that is too much, perhaps too little, a matter of expediency.

I take it for granted that Congress would not sell for less than one dollar and twenty-five cents per acre, but it may be otherwise, and they might grant a longer term than ten years, and in other respects make the terms more favorable, especially should you apply with an approach to unanimity, claiming with vigor, a grant as some indemnity for your losses and sufferings.

Fearing to be tedious, I must close with these remarks, trusting you will receive the whole as they are proffered in a friendly spirit. I ask your consideration of the matter, and should be pleased to hear from you, at your earliest leisure, the opinion you entertain of it.

With great respect, I subscribe myself,

Your friend and well-wisher,

WM. P. RICHARDS.

To the Reverend George Miller, Bishop of the Church of Jesus Christ of Latter Day Saints, Nauvoo, Illinois.

AN ACT FOR THE RELIEF OF THE PEOPLE CALLED MORMONS, OR,  
LATTER DAY SAINTS

Section 1. Be it enacted by the Senate and House of Representatives of the United States in Congress assembled; that there shall be selected under the direction of the President of the United States somewhere in the region generally known as the Pineries, and within the territory of Huron, a tract of land,

bordering on and bounded by the Mississippi River, of twenty-four miles square; to be surveyed, marked and platted by the surveyor general of Iowa or Wisconsin, and which tract shall be for ever set apart and known and designated as the *Mormon Reserve*; and so soon as said survey is completed and public notice given of the same, it shall be lawful for any or all of said sect called Mormons to proceed to locate and settle in said reserve, on the conditions and under the conditions herein-after prescribed. And it shall be unlawful for any person or persons not in full communion with said sect, and not fully recognized as such by their constituted authorities to locate or settle, either within the said reserve, or within five miles of any part of the boundaries thereof; and for the better securing of this provision, it is hereby made the duty of the commanding officer at Fort Crawford, upon information duly certified to him, immediately to proceed to eject and remove such intruder or intruders.

Section 2. And be it further enacted by the authority aforesaid: That sites for towns, and the several mill-seats, as also the salt springs and mineral lands (should any there be,) within the said reserve, shall be selected, properly designated, and set apart by three commissioners, to be appointed for that purpose by the President of the United States; who shall make returns of the plats in proper form within twelve months after the external boundaries shall have been run or as soon thereafter as may be; and upon an early day thereafter, the President shall cause the lots in the several sites, the mill seats and salt springs, and the mineral lands in convenient parcels, to be sold at public sale to the highest bidder, on a credit of five years; but none but a bona fide Mormon shall be allowed to purchase, nor shall transfer by gift, sale or otherwise, such purchase, to any other than a bona fide Mormon, be lawful.

Section 3. And be it further enacted: That there shall be

appointed by the President of the United States, by and with the advice and consent of the Senate, a superintendent, to be charged with the supervision and care of said reserve, whose salary shall not exceed the sum of (say) three thousand dollars, and whose duty it shall be to reside at some central and convenient place in said reserve, and grant permits to take up, use and occupy land with sufficient timber for farming purposes, under such regulations as the President of the United States or further acts of Congress may prescribe; and also, under like regulations, to cut and convey timber from lands not entered, such timber either to be sawed into lumber, or rafted in logs to a market; but persons to whom such permits are granted, shall give security to the satisfaction of the said superintendent, for the payment monthly, of the sum of — per thousand feet of lumber board measure, for all timber so cut; and upon the failure to pay at the expiration of any month, he or they shall be assessed and charged an additional ten per cent: on failure a second month (in succession,) an assessment of twenty per cent, and summary process of attachment shall issue against both principal and securities, and on failure of three months in succession, the permit shall be revoked, and he or they shall be deemed ever after incapable of holding a permit, unless the Secretary of War after investigating the case shall see proper to grant one.

Section 4. And be it further enacted: That it shall be the duty of the superintendent, to allow of the entry of any and all lands not herein before reserved, at the minimum rate of one dollar and twenty-five cents per acre, payable in ten years from the day on which public notice was given that entries might be made but patents, vesting the fee simple title, shall not issue until the entire reserve shall have been paid for, at the rate of one and a fourth dollars per acre, together with interest at the rate of six per cent per annum for ten years;

that is to say, the sum of seven hundred and thirty-seven thousand, two hundred and eighty dollars; and for the prompt and equitable adjustment of the debt, the reserve shall be credited with the net proceeds as they are received, of sales of all town lots, salt springs, mill seats, mineral lands and timber, and at the expiration of the ten years of credit, with the amounts received from other lands; on the expiration of three months thereafter, all lands entered and not paid for shall be deemed forfeited, and within the three months next thereafter, shall, together with all the land within the said reserve that remains unentered and unpaid for, be sold to the highest bidder for cash in hand. And should there then remain a deficiency in the sum total of receipts, that deficiency shall be supplied by a levy pro rata on all the real estate within the reserve, to be assessed and collected within six months; and on its collection and not before, patents shall issue, resting the fee simple in the several legal claimants; provided however, that should any tract or lot of land in the legal subdivision of forty acres, fail to bring the sum of one and a fourth dollars per acre at the public sale, its last claimant if any there be, and if not, its last occupant shall be liable for the deficiency and summary process shall issue for its collection.

Section 5. The inhabitants of said reserve shall have power to adopt such constitution, and pass such laws for their good government as they may deem proper, provided such constitution and laws be not repugnant to the Constitution and laws of the United States.

Section 6. All persons elected or appointed to office under the constitution and laws of said reserve, shall, previous to entering on their duties, take an oath to support the Constitution and laws of the United States.

Section 7. Fugitives from justice and persons accused of crime, having been inhabitants of said reserve, and found in

any state or territory of the United States, shall be given up to the legal authorities of said reserve, on application to the executive of the State or territory in which they are found; provided, however, the proper and usual proof is adduced, and provided also, the crime of which he or they are charged, is punishable in said State or Territory.—And fugitives from justice from any State or Territory, or persons charged with crime and in said reserve, shall in like manner be given up, whether the crime with which he or they are charged, be or be not, punishable by the laws of said reserve.

Section 8. All persons applying for location and settlement within said reserve are required to furnish proof to the satisfaction of the superintendent thereof, that he is in full communion with the Mormon Church; and upon making an entry of lands, or purchasing or contracting to purchase a town lot, mineral lot, salt spring or mill-seat or any part or parcel of either, he shall be entitled to all the privileges, immunities and exemptions conferred or intended to be conferred by this act, and all such shall be deemed to have relinquished all claim to a representation in the Congress of the United States, and to vote for President and vice president of the same.

ANSWER TO A LETTER DATED, MACOMB, M'DONOUGH COUNTY,  
ILLINOIS, JANUARY 14, 1845

WILLIAM P. RICHARDS, ESQ.,

*Respected Friend:* I received your very interesting communication of the fourteenth inst., by the hand of Mr. Shelton, and after a candid perusal, laid the document before a council of some of the leading official members of our church. Suffice it to say that it was well received, and agreed upon, that I should forthwith write to you, asking permission to publish the entire document in our weekly paper, together with our own proposals and views.

And if you please you may write to leading members of the legislature, that the subject matter may be agitated by them, and all that you may think proper to write to in the several states and territories, preparatory to obtaining their sanction to the project. So that the Congress may take action on the subject, at the earliest possible period after petitions can be gotten up, circulated and returned. In haste,

Very respectfully, etc.,

GEORGE MILLER.

MACOMB, February 3, 1845.

REVEREND GEORGE MILLER,

*Respected Friend:* Yours of the 28th ult., has just been received. I am gratified that you received my communication kindly and judged of it candidly. My further reflections have more and more satisfied me that if this business is followed up in the *proper spirit*, with forbearance, and calm reasoning with those who may at first seem to doubt or disapprove, a plan *may* be devised that will meet the approbation of all parties, and be productive of great eventual good.

Considering the mutual exasperation and jealousy that unfortunately exist, it seems to me important to consider, as the next step, what would be the best—or rather, the *least objectionable* manner of bringing it before the public. Should it appear as an *Anti-Mormon* proposition it might arouse the hostility of many of your people; while on the other hand, should it appear as a *Mormon* project it might be freely attacked and denounced by their enemies. Under the circumstances, I am inclined to believe that the plan you propose, the printing of it first in your paper, accompanied by such remarks as you may see proper to make, will be the best; and therefore, though I am averse *generally* to having my name figuring in

the public prints, I give my *consent* to the publishing in *extenso* my letter to you.

I will be pleased at any time, to hear from you.

Most respectfully yours,

WM. P. RICHARDS.

The foregoing correspondence has inspired us with lively interest, and the perusal has confirmed our hope that there were many patriotic men and high-minded philanthropists whose hearts were not yet hardened by bigotry nor their eyes filmed over with prejudice. And we bless all peacemakers without distinction of parties or religions. And if the benevolent-hearted of all ranks and conditions will rise up together and do the same, diligently endeavoring to assuage the violence of factious and schismatic minds; their names will be emblazoned on the roll of fame, along with the founders of our independence. But if the folds of our United States Constitution are not ample enough to tolerate and protect even all the diversified religions of the whole earth, as occasion may require; then, the noble framers thereof have deceived themselves, and tantalized emigrants from all nations, with the form of a government that is more spacious than solid. But we will not yet persuade ourselves that America is not large enough to furnish an asylum for men of all religions and free thinkers too. And we firmly believe that our Constitution is liberal enough to allow every man to worship God according to the dictates of his own conscience, without ever impairing the liberty or rights of other men.

And we will lay down the following principle which the friends to national union may do well to consider. The principle is this, that men of congenial religious or other interests, should separate themselves from those of adverse faith and interest and *pair off*, each to each. Let the Roman Catholic cleave to the Roman Catholic, and the Jew to the Jew, and the

Mahometan to the Mahometan, and the Presbyterian and Latter Day Saint, each to their own people, united however under one general government, on the righteous terms of mutual reciprocity, as necessity and advantage may require. The promiscuous intermixture of heterogeneous bodies for the purpose of unity and strength is alike distant both from pure religion and sound philosophy.

The framers of the Constitution never contemplated reducing all religions to one; but they contemplated the very diverse interest of people living in different climates habituated to different religions and policies, harmonized however into one grand confederacy, without merging their individual identity. If we as a people were colonized according to the above suggestions in some remote territory of the United States, it would then be demonstrated whether we should sink under the weight of our own corruptions or rise with the splendid buoyancy of our own virtues. We have ever sought to test the value of our civil and religious polity apart from other people. Our coming to the State of Illinois from the extreme unsettled border of the far West, was not a matter of choice with us, but of necessity. And although we have now a large investment in Illinois which must depreciate by removal; still, we are willing to accept of any eligible location within any part of the territory of the United States under such wholesome provisions as may hereafter be stipulated and agreed upon. The principal features of the bill before us, with some variations, will receive the cordial acquiescence of this people. If our removal should take place before we have opportunity to effect a favorable sale of property here, we should require so much as a convenient outfit as would raise us above immediate want and insupportable suffering. If we should be located on some frontier exposed to foreign invasion, the interests of the nation to which we are bound by the strongest ties, would suggest the necessity of furnishing us with military stores and arms ade-

quate to the demand. One error in the bill now before us can not pass unnoticed. The territory of twenty-four miles square is altogether too contracted for a people, numbering with our families little less than three hundred thousand souls, besides some two hundred thousand more that would cleave to us from affection, friendship or interest. A half million persons settling a new and uncultivated region, must necessarily require a wider range than if they came into a highly cultivated country. A portion of territory not less than 200 miles square, would be none too great or roomy for the increase of the people arising in a period of ten years judging from the analogy of ten years that have gone by.

Any one of the following portions of territory might be considered by this people as eligible. First, West of the State of Missouri, a territory of two hundred miles square. Second, From the mouth of Bad Axe River, bounded by the Mississippi west, north to the mouth of Chippewa River, thence east eighty miles, thence south eighty miles, thence west to the place of beginning in the Territory of Wisconsin.

Third, A similar portion of territory lying in the western part of Texas, from the mouth of the Colorado River on the Gulf of Mexico, extending west and north to the extreme limits of Texas. Fourth, A similar portion of territory in Oregon bounded by the Pacific Ocean on the west, and Oregon (or Columbia) River on the north. Now if the legislatures of the western states and territories will pass resolutions favorable to the project, and the people generally petition Congress to set off a territory as proposed in the above, according to the prayer of the petition, that we as a community may forward to the Congress of 1845 and 1846, according to the stipulations as above suggested, it will meet the sanction and approbation of a large majority of the official and lay members of the Church of Jesus Christ, of Latter Day Saints.

GEORGE MILLER.

## A QUESTION

[The version of the dissenters, viz: William Law and others at Nauvoo, Illinois in 1844, together with deductions made by those anxious to make a case against Joseph Smith and the Latter Day Saints has often been published, but the version of the Latter Day Saints, though published at the time, has not often been brought to light. It seems to us to be fair that it should be given to the public and preserved in historic form.

The language is somewhat harsh and severe, but when the reader remembers the provocation occasioned by the imprisonment of their leading men, the threats of violence, and acts of hostility which terminated the next day after this publication, in the murder of Joseph and Hyrum Smith, due allowance will be made. We copy from the *Nauvoo Neighbor* of June 26, 1844. It is not our province or desire to express an opinion on the wisdom or justice of the acts by either party, but to give the facts as related at the time.

It has been often asserted that the indignation and resentment of the public was aroused by Joseph Smith and his associates having been arraigned for riot, in destroying the *Nauvoo Expositor* plant, before a Mormon court and acquitted. The basis of this charge is false in this: That Justice Daniel H. Wells in whose court this case was tried was not a member of the church. The testimony in the case as attached to this document will enable the reader to determine whether Justice Wells was justified in releasing defendants.—Editor.]

Who are the leaders of this mobocratic party? and who the instigators of this excitement is a question that we have often had propounded to us; and now as we have a little leisure we feel free to take up the subject and to answer the question.

Most of the leaders engaged in this outrage are men whose characters are so notorious and whose conduct has been so infamous that it is unnecessary for us to say anything about

them; among those are Doctor Foster, Francis Higbee, Chauncy Higbee, and Charles Foster, Doctor Foster and the Higbees as debauchees and gamblers, we believe have not a parallel in this city; they have long been a stink in the nostrils of this community; and so far from their being considered honorable, they have been looked upon as common disturbers of the peace and a pest to society: this the records of our city bear ample testimony of, and of this the parties themselves feel sufficiently convinced. Francis Higbee, while being reasoned with by Sidney Rigdon, Esq., (one of his old friends) as to the impropriety of his present mode of procedure, said, "I have no character to lose." And it is by this reckless band, without character, without influence, and despised where they are known, that our characters, our property, and our lives are assailed.

But are not William and Wilson Law honorable men? They have been looked upon as such, and generally treated as such, until within the last few months. We have been among the number of their friends, and when disclosure after disclosure of a suspicious character was being made, we trampled them under our feet, as unworthy of notice and could not believe that they would do anything base, or dishonorable; until a full development of circumstances and a regular chain of evidence delivered under oath, forced us reluctantly to believe to the contrary.

(Continued on page 339.)

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You can never tell what your thoughts will do  
In bringing you hate or love;  
For thoughts are things, and their airy wings  
Are swifter than carrier dove.  
They follow the law of the universe—  
Each thing must create its kind;  
And they speed o'er the track to bring you back  
Whatever went out from your mind.

—Ralph Waldo Trine.

## AUTOBIOGRAPHY OF CHARLES DERRY

(Continued from page 174.)

January 1, 1884. I united in marriage, William Pett and Sarah Hawley at the residence of the bride's father, John Hawley, at Gallands Grove, Shelby County, Iowa. The fathers of the bridegroom and bride being elders, they took part in the ceremony. Over seventy guests sat at the wedding feast, a sumptuous dinner having been prepared. This happy couple had walked together for seven years. They are each worthy of the other's love.

I preached in Gallands Grove until the sixth inclusive. I returned home and in company with Elders Crabb, Montague and Mintun, held a series of meetings until the eighteenth. I preached six sermons during the time. On the twentieth I preached in Council Bluffs. I went thence to Persia and preached to a crowded house, and continued until the twenty-third. I went to Defiance and on the twenty-fourth united David P. Young and Ellen Nevada Pett in marriage. When at the request of Joseph Seddon I returned to Persia and continued preaching there to full houses. Brother Crabb now joined me and we held meetings until the thirty-first. Two were baptized. Mr. Pelton gave his name. Being unwell, I returned home and remained until the thirteenth of February, preaching occasionally. That was a very cold day but Brother Emerson took me to Little Sioux on my way to Akron, formerly Portlandville. The Magnolia Saints gave me my fare there. Bishop Gamet gave me five dollars. On the fourteenth, Brother Henry Garner and I arrived at Akron, found a home at Sister Christy's. I preached in the Baptist church three nights, audience small. On the eighteenth, Brother Garner returned home, and I went to Richland, Dakota; and preached on the nineteenth and twentieth; very little interest. Sister

Lilly Smith was the only member there. Sister Christy's husband gave her five dollars to give me. I returned to Little Sioux and preached until the twenty-sixth and once at River Sioux. I went thence to Omaha.

March 1, held a quarterly conference in Omaha. Elder Caffall sent a lengthy communication, some objected to receiving it, but the majority accepted it. On the seventh, I returned to Little Sioux, Brother Gamet being very ill, and Father Rowland Cobb died on the eighth, his aged wife dying a little before him. I preached the double funeral on the ninth. I attended the district conference, Elder Crabb in the chair. Elder Cadwell requested some measures adopted to stop drunkenness in the church. I drew up a resolution to meet the case. It was on the ground that "drunkenness was a disease." If that is true, it is unjust to shut a drunkard out of the kingdom of heaven. (Galatians 5: 21.) I had a contest but the measure was adopted.

On my return, I found my Pearl was suffering from the mumps. My daughter Alice was teaching school a little outside of Magnolia. Pearly secured a school near Mondamin and feels proud that she is going to earn her own living. On the twenty-sixth I united in marriage William J. Whitehouse and Sister Augusta Johnson. On the twenty-eighth I went to Woodbine and administered to Sisters Forney and Adams.

April 1, papers report a fearful riot in Cincinnati, Ohio. A murderer had been let off with twenty years imprisonment. Lynch law asserted itself. Forty-seven men were killed and one hundred and ninety-five wounded. Alice received thirty dollars more than her due for teaching. She requested me to return it to the treasurer and I did so. He said he would not have said anything about it. I told him we were not so educated. So loose are men's morals. That is the class of men who work into office, in too many instances.

The months of May, June, and July passed along without anything extraordinary in my labors, further than I was blessed in doing my duty. I labored in Missouri Valley Junction considerably and also in other places in the district.

Statistics say there were fifteen hundred murders in the United States last year and only ninety-three legal executions! No wonder Judge Lynch arises in his wrath to rebuke those whose hands are stained with bribes. A mightier Judge will arise too, soon, for the perjured hearts and bribed hands and otherwise perverters of justice. I was invited to dine with a Mr. and Mrs. Frick of the Dunkard faith. They made honest inquiries after the truth. I opened the Scriptures to them by divine aid, they acknowledged it.

August. Brighamites claim Joseph Smith never completed the Inspired Translation. He, in his history says he did and it was "preserved in safety," according to the word of the Lord. On the third of August I taught a Bible class in Sunday school and afterwards preached, but did not satisfy myself and I could not think others were with my effort. Our prayer meeting was a failure.

The sad news has come that our Brother Glaud Rodger had passed away of mountain fever in Nevada, far from his home and loved ones. He was a noble soldier, true to his trust, died with his armor on. I wrote a poem on his death and sent to his widow. He was a missionary in England during my early ministry. He was sent by the Reorganized Church to Australia. He did a good work there.

A church has been built in Persia, Iowa, and on the tenth was dedicated. This part of my suggestion is carried out. President Smith preached the dedicatory sermon. I offered the dedicatory prayer. Joseph gave some excellent instructions and was blessed in his effort, and so were the people. Phineas Cadwell led the singing. Wife and I visited Sister

Mary Chambers whose husband was gone to Utah on a mission, when all were surprised to see him coming to the house, he had returned, suffering from pleurisy of the heart. He is quite sick. He gives a poor account of the mission there. They will not hear, nor open their houses to our elders. They are further enraged because six of their elders have been killed in Tennessee by a blood-thirsty crew. We have not been responsible for that. We plead with them as servants of God, and in kindness seek to show them their errors. Is it possible they are reaping what they have sown in the Mountain Meadow Massacre, and many others? Such crimes can not be hid, but will meet the reward.

The church is suffering from lack of finances. On the twentieth of September Brother John W. Wight fetched me to preach his mother's funeral. She was a noble woman and had proved her love for the church by the sacrifices she had made for it. I preached it on the twenty-first at Moorhead. She joined the church in 1840. Her son, John W. is a fine young man, and I am impressed he will yet fill an important position in the church.

A girl was struck dead by lightning in a schoolroom near Magnolia, and on the twenty-fifth Stephen, son of Henry Garner was struck dead, instantly, at the depot at Missouri Valley. He had ridden ten miles with his fiancée, had got tickets for Council Bluffs and was pleasantly talking with a townsman when he reeled over and dropped dead. I returned home reflecting on the uncertainty of human life, and the necessity of preparation. I preached Stephen Garner's funeral on the twenty-sixth, from Job 1:21. An old man by the name of Feckenpaugh, a "Christian" by profession, but a bitter enemy to our cause was riding home, when his team ran away and killed him. Sometime before, I had met him on the same road, when without any word on my part and while in the distance, he yelled at the top of his voice, "There goes Old Nauvoo!"

There goes Old Salt Lake!" Poor man, all that I had ever done to offend him, was to establish the truth in opposition to one of his preachers, but he carried his rancor to his death and they have just laid his remains away.

On the second of October, Brother Farmer and I pitched our tent on the reunion ground in Henry Garner's grove. On the fourth, we moved our families down and the reunion was opened by singing and prayer and a brief address from Joseph, after which Presidents Smith and Blair were called to preside. The order of meetings as the first reunion. The speakers were Presidents Smith and Blair, Elders Edmund C. Briggs, Caffall, Banta, Stebbins, McDowell, Crabb, Roth, Hyde, Mintun, Whiting, Springer and Derry. Many excellent testimonies in our prayer service, and gospel gifts were enjoyed. Sister Snyder testified that prior to her joining the church she heard a sister in the church speak in tongues and that her little boy spoke in tongues in her own house. She asked him where he learned that. He said he had not learned it. She was greatly astonished. After uniting with the church she was healed by the power of God from a disease that had preyed upon her for sometime and had never since suffered with it, although it was twenty years ago.

It was predicted that God had great blessings for his people. John Lytle testified that his child was healed through the administration of the healing ordinance from a lameness of ankle, after suffering with it for two years. Martin Frick, a Dunkard, testified he had received a witness of the truth of the Book of Mormon. His wife said she believed the work was divine. Sister Newcombe said she had lost several children by diphtheria which almost distracted her, but the Lord had shown her her little ones in paradise, and she was comforted. William Carroll was led by the Holy Spirit to say, "be diligent in doing the will of God and you shall be blessed, in the name of Jesus

Christ. Amen." Fifty souls were added to the church, among them Martin Frick and wife, and Daniel Shirk, a Dunkard preacher.

We returned to our homes strengthened in spirit but wearied in body. Grandma Frye died on the camp ground from extreme old age. Brother Joseph received a dispatch, at Mondamin I think, that one of his little girls was at the point of death. He immediately departed for home, but his child passed away and he was privileged to behold it, in vision in the paradise of God.

My wife and daughter Pearl were taken sick. I wanted to call the elders but Pearl said, "No, you will be sufficient to administer to me." I administered unto her, but no immediate relief. We fasted and prayed and in a few days she recovered. I resumed my labors in Missouri Valley, Magnolia, Willow, etc., through the remainder of the month.

The country is greatly excited over the coming election. Five political parties are flinging dirt at each other and the land is filled with slanderous reports. It being useless to try to hold meetings on the eve of election, I remained at home, voted the Republican ticket, but Cleveland was elected.

I took my wife with me among some of our old friends in Council Bluffs, Quick, and North Star, where I preached my first sermon, in the Reorganized Church, twenty-three years before. We visited Sister Hartwell and Father and Mother Cook and others but they were very feeble, but true to the cause. All seemed glad to see us and especially my wife for they esteem her very highly, she having lived among them years ago. Their love for her did me good.

There seems so little interest in Missouri Valley that I concluded to cease preaching there for the present, as the burden of expense is too great for the few Saints there. Several have been brought into the church, but they are transient members.

My brother writes me that some man in California has written to President Smith commanding him to step down and out if he can not keep unity in the church. So all the fools are not dead yet. Zenos H. Gurley criticizes certain revelations, urges the calling of a general assembly. The brethren in the East have led a branch out of the Reorganized Church because it is called "The Church of Jesus Christ of Latter Day Saints." Thus the battle rages.

Scientists declare the Star of Bethlehem has appeared again. I listened two nights to a debate between Allen, a Baptist preacher and James Crabb. The Baptist failed to prove that his church was the immediate successor of the apostles' church. The third night of my presence and the fifth of the debate the preacher got word that his wife was very sick. I was requested to preach. There was no Bible that I could see to read out of, but there was a newspaper on the table; my eye alighted upon this statement, "Truth is eternal. Truth is divine. No conditions of learning, no breadth of understanding can lessen its force or render it nonessential." I preached from that and showed the immutability of God's word, hence every command, ordinance or promise was in force to-day. I thought the preacher felt wounded, for he fluttered, but would neither speak nor shake hands.

An episode: Brother Gideon Hawley came to my house and insured it in the Globe Insurance Company. He tried to persuade me to take an agency, arguing that I could make money and help myself financially. I hesitated lest it might draw me from my duty after the almighty dollar, but I yielded, was recommended by him to the company, received authorization papers from headquarters. I started out on my two-fold mission, for God and the dollar. I needed both. I tried my 'prentice hand on Father Gamet, insured him, but now doubts came to my mind, as to the propriety of my dividing my time

between God and the dollar. Would not the dollar get the biggest in my eyes and hide God and his truth from my view? That night I stayed at Sister Johnson's on the Soldier. Sleep? No! There was no sleep for me. I thought if the company should deal unfairly with some victim of a fire, that victim might curse me, and worse, couple my name with the church and therefore cast opprobrium upon the fair name of that body. Moreover these divine words rang perpetually through my mind, "No man can serve two masters, ye can not serve God and Mammon." A snowstorm was raging fearfully without, the snow already deep and the cold intense, but early the next morning I arose, rode four miles through the storm and to the great surprise of Brother Gamet, I requested him to give me the receipt I had given him and at the same time I handed him his money, and I returned my insurance papers to headquarters, excusing myself from that work because I had work of a more sacred nature, and I could not do justice to both. I was now a free man again and God and Christ were my employers and they only. I know some would think me foolish and weak. I was just foolish enough to believe that God had sent me to preach his gospel as *the one duty of my life* and had told me to take no thought for the morrow, that He who clothes the lilies in their beauteous robes, hears the raven's cry, and notes the falling sparrow, would provide for me and mine. I had proved his word true thus far, and I determined to trust him still.

I attended conference at Gallands Grove. An excellent brother was called to preach the opening sermon. In casting his eyes around they lighted on some cobwebs. These cunningly-woven fly traps entrapped his mind and much of his sermon was devoted to the deacons, so much so, that he failed to apply the lesson taught in his text which had no reference to cobwebs nor specially to deacons. Truly, "Great men are

not always wise." I returned to Logan. William C. Cadwell paid my fare home and sent wife a turkey and a sack of flour. We enjoyed our Christmas dinner together, but Alice could not be with us. It was twenty-six below zero. Bishop David M. Gamet died on the twenty-eighth. He was truly a man of God. I preached his funeral on the thirty-first. He was born December 4, 1811, obeyed the gospel in October, 1835, united with the Reorganized Church December, 1861. He was president of Little Sioux District for several terms and presided over the branch several years and was counselor to the president of the high priests' quorum until his death. This closed my labors of the year 1884.

January 1, 1885. Again we are disappointed in not having Alice with us. She is the light of our home. Our condition as a family is better than that of some around us and we are thankful to God for his fatherly care. I am owing fifty dollars besides taxes, but when I can dispose of some live stock I shall wipe that out. I still continued preaching in Missouri Valley, assisted by Brethren Crabb and Mintun. We still occupy the hall belonging to the Christians, paying two dollars each Sabbath. On last Sabbath I requested the people to help, and in two collections I got ninety-eight cents. I then concluded I had done my duty, and if that was the measure of their interest in it I would leave them alone for a time. But for the sake of the few Saints I continued to visit that place in connection with Crabb and Mintun. The Christians from whom we rent the hall manifest their feelings by all leaving as soon as their Sunday school closes and our meetings begin. Their pastor has listened occasionally, but he manifests great uneasiness and leaves the moment the sermon is closed.

Sister Frick died on March 29. She was a noble woman, valiant for the truth. She had told me that when she was investigating she was afraid of being seen at our meetings, but

after obedience she lost all fear and shame. She possessed a true missionary spirit. She attended other churches and testified of the preciousness of the gospel's fullness. Sister Davis H. Bays died this month. Her son-in-law was executing some errand pertaining to her funeral and fell in his wagon and instantly died.

On April 4, William T. Fallon and myself started to Independence, Missouri, to attend General Conference, which opened on the sixth. President Smith was called to preside. During the business sessions Joseph said he was not the author of the present rules of representation but that it was shown to him in a dream, but only a part of what he saw is in the present rules. He intimated some had yielded up their rights to others. Some contended that the Bishop should try all cases, but it was shown that to bring all cases before him would overburden him. The law provides that certain cases are to be brought to him, but not all. I met with the high priests in quorum capacity. We had a profitable time. President Smith resigned as manager of the Board of Publication; David Dancer was appointed in his stead. Edmund C. Briggs was sustained as one of the Twelve. David H. Smith was released from the presidency on account of mental trouble. The Lord said, "David H. Smith is in my hands." Jason W. Briggs and Zenos H. Gurley were not sustained. The report of the Twelve as presented by them one year ago was referred to the next General Conference. The conference sustained the three records and the First Presidency.

On the fourteenth, Eli T. Dobson loaned me twenty dollars with which I bought a suit of clothes, much needed. I visited my brother in Lamoni and found his wife in a demented state and a physical and spiritual wreck, the effects of yielding to the influences of spiritualism. She was formerly a bright, spiritual woman, but now a sad object lesson to the unwary.

On the nineteenth I preached the funeral of Sister Frick, before mentioned, in the Methodist Episcopal church in Missouri Valley Junction, Iowa. I then returned with James Emerson and wife. A Mr. Willis told me in Missouri Valley, that he firmly believed our doctrine and intended to obey it, but that he had been given to dissipation. I encouraged him to seek to God for strength and he would enable him to overcome the evil. He is a lawyer and has heard me preach a number of times but he lacks the moral courage to obey.

On the first day of May I returned to Eli T. Dobson the twenty dollars I borrowed of him in Saint Joseph, Missouri. I continued my laboring in the field appointed, sometimes assisted by Elder Hiram Holt. On the nineteenth we organized a branch of seven members in Sioux City. Elder Martin P. Berg president, he being ordained an elder by myself and Elder Holt. We blessed five children of David Jennings and wife on the twenty-third. Sister Wilcox had been seriously hurt being thrown out of a light wagon. We administered to her. I returned to Magnolia and on the twenty-fourth I preached to the post of Grand Army veterans, by their request.

I went to Charter Oak and preached and from there to Correctionville, where a Mr. Hodge told the people there was a Mormon preacher at his home that could knock hell out of any preacher in town. This was rather a doubtful recommendation and not a house could I obtain in that town, and this man had not the moral courage to open his house, though his wife was a member of the church. I suppose he feared it would hurt his business. I went to Kingsley and preached several times. On July 6 I went to Sioux City and learned that Brother Eli Wilcox was buried that day, having been killed by falling from the same wagon, while passing over the same bad place in the night from which his wife had been thrown when I was here before, but she had recovered from her fall. He

was a good man and was a stay to the work of God in the city.

On the eighth I started for Elmwood, southern Nebraska, to attend a grove meeting. Elders Elvin, Caffall, Forscutt, Kemp, Nutt, and myself were the speakers. It was said one thousand persons were present on the Sabbath. On the thirteenth I attended conference there. Only a few present. I returned home on the fourteenth. We are some in debt but we begin to see our way out. Alice and Pearl have secured schools for the summer and winter, thus God has provided. On the sixteenth I went to Glidden and assisted in a grove meeting about seven miles from there in company with Elders Joseph F. McDowell, John Rounds, James Turner and Robert Montgomery. I returned home on the twentieth. On the twenty-third I preached the funeral sermon of Uncle Benjamin Purcell. On the twenty-fifth I went to Keystone Branch in the Fremont District, preached nine sermons there besides attending to other duties. On August 3 I returned home. I visited the Woodbine Saints. Mr. Sylvester B. Kibler gave me a summer coat, thus proving his interest in the work, though he is not in the church.

I labored in Twelve Mile and from thence went to Monona County and labored, after which I went to Madison County, Nebraska. I am pleased to record that I found improvement among the Saints there. While there I visited my mother's lonely grave; she sleeps on my homestead. I have not been able to raise a monument over her grave, but she will come forth in the first resurrection as joyously as though the grandest monument had been reared above her. On the twenty-ninth, I went to Monona County, Iowa, preaching at Moorhead and at Magnolia on the thirty-first. My health is poor, but the Saints here desire more of my labors, but as my field is large I do what I can.

I closed the year 1885 with my loved ones at home, but my

darling boy was not there, which was cause for regret. Alice and George have been the mainstay of the family, while I have labored in the ministry ever since they could earn means, may God bless them. Pearl has contributed her part cheerfully.

September 1, 1885, found me at home, my health very poor. There is considerable sickness on the Missouri bottoms. Sister Hyde of Little Sioux is dead. She was a good woman. I did not remain at home in Magnolia long, although the Saints desire my labors, but my field is large and I could not remain long at home.

On the fifth I went to Wheelers Grove to attend a reunion. Elder Blair and myself were chosen to preside. Elders Blair, Gillen, Forscutt, McDowell, Kemp, Elvin, and myself dispensed the gospel. Having to attend a conference in Magnolia, I returned home on the eleventh. There was a good attendance. On the twelfth, I attended the quarterly conference. Elder Crabb and myself preached the word. I was kindly received by the few Saints there, three having been baptized a day or two before. I preached in Brother Martin P. Berg's house on the eighteenth, then went to Richland, Dakota. I preached there until the twenty-fifth when I returned to Sioux City. Health poor, but I filled my appointment. I returned home on the twenty-eighth weary and sick.

On October 3, 1885, my family and I went to Gallands Grove to attend the reunion. Elder Chatburn and myself were appointed to the charge. Brethren Blair, Crabb, McDowell, Short, Etzenhouser, Brand, Emsley Curtis and myself did the preaching. One hundred and seven tents and nineteen covered wagons were on the ground. Twenty-six people were baptized. It was determined to purchase a large tent. Over one hundred dollars subscribed. Brethren Phineas Cadwell, James Crabb and David Hall were appointed a committee to select a place for the next reunion. The committee paid my expenses

and we returned home on the thirteenth quite weary but spiritually refreshed.

On the fourteenth, our little granddaughter was admitted into the Magnolia high school. Elder Donald Maule and myself went to Henry Garner's who is very sick and administered to him. I attended a two-day meeting on the Willow Creek. Elder John A. McIntosh assisted me in conducting the same.

I spent a few days at home making preparations for the winter. We are well pleased to have our daughter Alice at home once more. Pearl writes from Preparation that she wishes my advice; I complied with her wish and she was glad to see me. She is a lovely child and glad to earn means for her own support and help her parents what she can. I preached at Moorhead on the twenty-fifth.

Elder Elijah C. Cobb has passed away. This reminds that while at the reunion at Gallands Grove, sleeping in my tent, one night I dreamed I saw three corpses with this inscription on them, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." Since then Brother Josiah Ells and Elijah C. Cobb have been called away. Who is to be the third? As I was going home from Moorhead on the twenty-sixth, I saw a buggy as though it had just got on to the prairies from the Missouri bottom. It was several miles away and driving furiously. I wondered what it meant, but I felt it was coming after me, but I drove on. At length the vehicle overtook me, when Mr. Bishop of Little Sioux, who was its only occupant, called to me, telling me that I was wanted to preach the funeral of Brother Cobb. I returned with him and found Sister Cobb overcome with grief and in a weak state of health. I tried to comfort her, but what can humanity do in the presence of death? He alone who is "the resurrection and the life" can give consolation in such a trying hour. I commend her to God. He was a noble man, a faithful husband, a

kind father, a firm believer and lover of the gospel, a good citizen and a true friend. The Masons took charge of his funeral but Sister Cobb would not allow anyone but myself to speak over his remains. I tried to do my duty toward God and man, and after commending her to the tender Father's care I returned home and remembered her and family before the Lord in our prayer meeting on the twenty-eighth.

Brother Josiah Ells of the Quorum of Twelve had died on the fifteenth instant. He was a good and able man. On November 1 I preached twice in Magnolia. Sister Kibbler and her husband and Brother Cadwell dined with us. I visited Preparation, Little Sioux, Moorhead, Council Bluffs and Harlan and preached a number of times and administered to Jonas W. Chatburn who was very ill. I was treated very kindly by the Saints. I ask for no favors. My aim is to do the will of God and trust him to provide for the necessities for me and mine.

I returned to Council Bluffs on the twentieth and found my wife at Brother Calvin A. Beebe's, where we had a pleasant visit. We went from there to Shenandoah where I preached several times. Lorenzo D. Hickey of the Strangite faction testified to the divinity of Joseph Smith's mission, but claims that Strang was appointed by Joseph as his successor to the presidency. I commenced a dialogue between Doctor Twine Tixt and Elder D. for the *Herald*. We were kindly treated by all, and if appearances indicate correctly, they were blessed by my ministrations through the divine power.

December 1, I took Alice to Brother Crabb's where she boards while teaching school in that district, and I continued my labors until the nineteenth when I attended the district conference at Logan. We had a good conference, only a few outsiders attended. Brethren Crabb, Butterworth and I preached. At Brother Farmer's request, I wrote his reason to his friends,

for not going to Utah. I finished my dialogue and sent it to the *Herald* on the twenty-third.

On the twenty-fifth we had the pleasure of having our girls at home, glad to spend Christmas with us. Also Brother and Sister Putney, very dear friends of ours, and true as the pole star. After Christmas I preached in Little Sioux, being the guest of Sister Alice Cobb who gave ample evidence of her esteem.

(To be continued.)

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### ABIDING FAITH

When the golden sun is slowly sinking in the west,  
And all nature worn and weary, seeks its quiet rest,  
When my heart is sick and fainting with its burdens here below,  
And my soul cries out in anguish, "God in heaven, bid me go!"  
Then the moonlight softly filters through the softening eastern sky,  
And the stars come one by one, like myriad diamonds from on high.  
And I wonder as I watch them, some there are that shine so bright,  
While others faintly twinkle till I scarce can see their light.  
Still on every pleasant evening there I see them in their place,  
And the moon seems never weary showing forth a beaming face.  
Why should I—a mortal—the best loved creature God hath made  
Weary of this life he gave me, why should I his plan upbraid?  
Even though I shine so faintly like the faintest star above  
God's great mercy will reward me, I will share within his love.  
But I can not be contented with the light of moon or star;  
I would fain reach out above them to the sun's great light afar;  
Oh, my soul cries out within me, Father help me by thy grace  
That I may be some time worthy to behold thy loving face.  
Even though I gain the glory of the star or moon above,  
Still, my Father! I will trust thee—trust thy pity and thy love.  
And my faith shall never waver and my hopes shall never wane,  
But I'll still work on in heaven till thy presence I attain.

—Mrs. E. S. Losey.

## BIOGRAPHY OF JOSEPH F. BURTON

BY EMMA B. BURTON

(Continued from page 190.)

The next that is on record is dated January 14, 1898, "Reported to the Twelve, bishops, secretary of the church and Quorum of Seventy. Sent by Galilee, January 15, 1898." Again:

"April 3, got to Takaroa, where the conference was to be about 2 p. m. on the steamer *Southern Cross*. Left Papeete March 29, made several stops on the way."

It was Sunday when the *Southern Cross* reached Takaroa. Weather had been heavy, and she was a day late; that caused much uneasiness with the Saints, and oh, such a crowd as met the boat at the landing! They were literally packed, and could not get ahead a step for the people that were pressing towards them to shake hands. At length an able-bodied native who was acting as policeman for the conference made his way in front of the missionaries and pushing the people except the elder aside, he backed through the crowd, making a path for them to follow and got to the conference house, for they were waiting to commence the afternoon meeting.

Conference began April 6, 1898, at 8 a. m., and continued till Monday, April 11, 10 a. m.; adjourned to Avatoru, Rairoa, April 6, 1899. There were twelve hundred and ten people (Saints) at the conference; got there in sixty-one boats and six vessels. There were thirty tables at each meal, and a feast all through the conference.

It had been resolved at the conference the previous year to send an invitation to Brother Joseph Smith to visit the islands and he be in attendance at the Takaroa conference, and thus extra attendance and preparations were with the expectation

of meeting him, for many lived too far away to get the word that he could not be with them.

In a letter written by Elder Burton from Kaukura, May 1, speaking of the conference he said:

Their feast this year, which lasted eleven days, only cost about three thousand dollars, for one thousand two hundred and ten people, as against about fifteen thousand dollars last year for nineteen days and five hundred and fifty-six people.

Arrangements were made to pay the two thousand dollars, French money, which the church owes for the land bought at Papeete last year. This debt will be all paid before October 1 of this year, by about one half of the membership. The other half not being willing to assist as they live so far from Papeete, that they seldom go there.

Our conference lasted six days, and at its close I was again attacked quite severely with neuralgia of the stomach and bowels, but by the blessing of God, through administration and the careful, watchful nursing of Emma, I got all right again, but was very weak, for the pain was severe and very weakening. But after a few days was ready to move on again.

After those feasts there is always a famine. About everything is eaten up, and the bakers that are hired for the occasion go home to Fakarava. All were detained at the island for a few days on account of the high seas. There had been a heavy windstorm for several days. The sea was too high for boats, so the native brethren went in the lake and caught fish to subsist on. The missionary's wife was not feeling at all well, and she nearly starved. At length Brother Jansson came to the rescue. He hunted up some food and cooked it somewhere and brought it to their little room. These conference feasts were productive of great fatality. The people would go without food for days before the feast, then their eating would know no bounds during feast time, then starve afterwards. Elder Burton made it his aim to do away with them as much as he could, and gradually the list of deaths at conference time grew less.

When it was considered safe to start, we went in Elder Tapu's boat, a good large one, for Aratua. The wind and sea

were behind us, otherwise a boat would scarcely have ventured. There were several boats in the company. All ran over to Takapoto and remained there till six o'clock in the afternoon. Tapu and one other man from his boat went ashore, just dropping overboard and keeping his head and shoulders above water, letting the big rollers that came upon the reef carry him ashore.

This was an anxious day for the writer. Some of the boats could not find an anchorage and so would tie up to others, and the heavy swell that rolled in would sometimes drag them past, and other times tangle them together.

At length Tapu was seen making his way from the shore with a large bundle of water coconuts, all tied together. These he dropped in the ocean and swam behind them pushing them along till he reached the boat. He was the director of the crowd and all got under way. The force of the sea had not been felt when running across to Takapoto, but when fairly out into it, it seemed at times as if the boat would be swamped, but she would always rise again and keep ahead of the sea.

At six in the morning we ran through the tide rips into the very narrow and winding channel that led up to Arutua. As soon as they were inside, they had singing and prayer, in which both the missionary and his wife joined, for indeed their hearts felt to overflow with gratitude to God for his preserving care.

They were conveyed from a boat to the shore in a canoe and were joyously received and domiciled in Tapu's new house, built to entertain Brother Joseph in. They abode there for a week or ten days.

The writer remembers that visit to Arutua as being the most pleasant of those among the islands. There was a meeting of some kind nearly every day, and yet we had many a pleasant walk around the beach, and across the island, and were presented with quantities of beautiful shells.

But not having had any mail since February, Elder Burton was in a hurry to get more in line of vessels or boats, so Tapu took us over to Kaukura Saturday, April 30, and on Sunday met a household of Saints who had gathered for diving in Kaukura Lake for pearls and pearl shells.

This lake is the most productive of pearls, but they must needs locate during the diving time on the opposite side of the lake. On Monday morning a lively little fleet of boats started across the lake, but the missionaries were not to follow them for a week. They must clean the grounds, put a niau roof over the yard that served for a place of worship and build a new niau house for the missionary and wife.

Will now quote from notes in Elder Burton's diary:

Saturday, May 7, went to the Rahui at the east end of the lake, seventeen miles in George Richardson's boat. The Saints gathered to make bufaa and dive for pearls and pearl shell. I went one day on the lake with the divers and timed several; they remained below the water from thirty to seventy seconds, got a few shell and one small pearl like the head of a pin, but the hot sun on the lake while I was in the boat made me quite sick for two days. While here I preached and conversed with native Saints and Catholics, and tried to admonish the Saints to live pure lives and put away their adulterous customs, and tried to instruct them in church government. I had a pretty good visit with them.

The Sunday after the arrival of the missionary, the Sunday school was organized for the season. They are a very peculiar people about not mixing. The Saints from each island are taught by some Sunday-school teacher from their own branch. And when an elder preaches, the singing will be carried on by those of the branch he belongs to, and not another will help them. There is no quarrel or hard feeling; it is simply a custom.

The Sunday school was large and interesting, so also the meeting. The Saints were enjoying a goodly degree of spirituality. The writer remembers one Sunday afternoon in prayer meeting when their missionary was instructing them to deal in love with one another. It was called forth by a branch presi-

dent arriving from Maketea and telling rather boastfully how many he had cut off the church because they were in sin. The missionary said, "Kill the sin, but save the man." It was a new thought to them. They were apt to forget the sin but deal vengeance on the man, and as the new thought of love sank into their hearts, some were melted to tears. Tapu was affected especially; the big tears rolled down his cheeks.

During the evenings while at this place, called Rahui, (any place is so called where they gather to dive, or make bufaa) when there were no meetings, the Saints would gather in front of the missionaries' house and sit on the ground in the form of the three sides of a square, two or three deep, the missionary and wife sat in their chairs just outside the door, and the Saints would sing for a while, then talk and ask questions on the gospel and church affairs, and thereby gain much information.

We remained in the Rahui till Saturday, May 21, when we returned to Panau, the town on the island of Kaukura, and remained with the few Saints there till June 16. Left Panau in a boat with Torohia for Tahiti by way of Rairoa.

Arrived in Tiputa on the seventeenth and on the eighteenth left for the Rahui of Otipiti on the other side of the lake, a strong head wind was blowing, so we did not get there, but anchored for the night near a Motu.

Here the brethren and a sister, too, took their spears and dropped into the lake and swam ashore on the Motu, where they speared fish and got coconuts for their supper and breakfast.

The next day Sunday, we got to Otipiti in time for the afternoon meeting. [I think there must be a mistake in the name of this place. Otipoto is in Anaa, but there may be two of the name. This is as I find it]. We arrived in time for afternoon meeting. The Saints received me gladly. Many of the Tahitian Saints at this place to make bufaa. I preached in the evening.

On Monday went to the Avatoru Branch, Rahui, a few miles eastward of Otipiti. On Wednesday, twenty-second, left for Avatoru Pass across

the lake. The morning before starting, the captain told his little boy to clean up the decks, while he was ashore. He did so by throwing almost everything overboard, our improvised stove with them.

Arriving at the pass at Avatoru, we anchored for the night and went ashore, where there were a few Saints left. They took kindly care of us. Our provisions were nearly gone and there were none on the island. No bread, but some canned food; and with the little flour we had, with Emma's help, we made a few biscuits and baked them in a frying pan.

The wind blew hard all night and the captain of the little boat thought it not fit to start in the morning. We remained till afternoon. The weather was no better. The captain rolled his head up and went to sleep on the porch of a house, thinking of course not to start that day, but the missionary and his wife talked things over. Their food would soon be exhausted. The Saints were only waiting for a boat to start for Papeete, so that they could go to the Rahui, and their food was gone too, so thought it better to start at once.

Therefore Tarohia, the captain of the boat, was awakened from his comfortable sleep to get under way for Papeete, which they did at about sundown, Thursday, twenty-third. It was a nice, smooth run while in the lee of the island, but a very disagreeable sea when beyond it. But before encountering the sea they took the precaution to reef down snug all night and all the next day. The wind continued. In the afternoon three whales were sighted at no very great distance. They had the appearance of being father, mother, and child, as one was much smaller than the others and seemed to be having great sport swimming around them, diving and blowing in a lively manner. In a minute they were parallel with the boat and uncomfortably near, when the big fellow stopped, raised his ugly head clear out of the water, and roared at us. My! I thought of Jonah and wondered if this monster would make a bite at our boat, and while yet undecided what to do, the little fellow swam across in front of him, giving him a slap across the throat with his tail. At that the old fellow put after him

and swam away from the boat and we saw no more of them.

We arrived in Papeete on Saturday, June 25, having been away two months. Remained in Tahiti. Printed the August *Orametua*, also the Sunday school books, which were finished in October, 1898.

Upon the arrival of the steamer *Southern Cross* in the first week of November, Elder Burton received a visit from one of the brethren of Anaa, bringing a pressing invitation from all the Saints for him and his wife to visit them at their island, also bringing money to pay their passage on the steamer as she would stop at that island on her outgoing trip. This met the approval of both the missionary and his wife, more especially, since the Sunday school books were now finished. They wished to take some along and organize the Sunday school. Sister Devore had not been able to visit that island after having charge of that work, so their preparations were hastily made, and they sailed on the *Southern Cross* on Tuesday, November 8.

Arrived at Anaa, November 10. Stayed at Turihora until Monday, fourteenth, went to Tamari, and on Sunday, December 4, reorganized the branch and ordained Tuema elder, Tumatau priest, Taina teacher, and Tepiki, deacon.

The following Sunday the Sunday school was organized. This was a most difficult matter. They had not had the benefit of Sister Devore's teachers' meetings, and knew nothing at all about the work. The brethren were much opposed to any but elders teaching classes, all opposed to forming classes. Wanted to sit anywhere about the room that they chose and have the teacher call out the questions. They did not like to be told where to sit; it was depriving them of their liberty. Besides it was different from the way "Tamiti" did. Elder Thomas W. Smith was the first to introduce anything like a Sunday school. He formed no classes, just let them sit down on the floor of their place for meeting and the teacher stepped about among them asking them questions.

However, the Sunday school was organized, after much talk. Their former teacher had been at Papeete, and seen how they did. He was present, so that helped. The names of the Sunday school officers have been omitted.

I preached three times in Tuuhara and thirteen times in Tamaria. On Tuesday, December 5, went up to Otipoto, held four meetings there, and preached three times and on Saturday the seventeenth went on a boat back to Tuuhara. In Otipoto held several discussions with Catholics. On

December 21 we left Anaa and arrived in Papeete, Friday, twenty-third, 1899, found all well and finished getting out the *Orametua* up to the October number, then had to stop on account of lack of funds.

Remained in Tahiti until March 28, 1899, when we left on the steamer *Southern Cross* for Takaroa and attend conference. We arrived Thursday morning, thirtieth. About six hundred Saints had assembled by Sunday, April 2. I preached at ten a. m., sacrament at two p. m. We had an excellent meeting. Emma spoke in tongues and I gave the interpretation. The Saints were warned and advised to quit all sin, to repent truly, and live righteously, and God would bless them in their lands, and on the sea, their coconuts and shells, and in their homes. On Monday the Sunday school convention assembled and two profitable sessions were held. Tuesday was their "Mahana oaoa" or day of rejoicing, entertainment, some excellent pieces were recited, especially by the children.

On April 6, conference began at eight a. m. I as president, Pohemeti and Brother Jansson assisting. Teuira and Turatahi secretaries. Tehopea was very sick; did not attend conference, though on the grounds. Conference closed Monday, April 10, at ten a. m., April 9 I was sixty-one years old.

A few brief notes that I find of the island mission gives a very meager idea of the work done. Nothing of a very personal nature is mentioned except where connected with the public work in a temporal way for the church or people. None of the business of this conference is referred to, but the writer remembers it to have been one of much interest, unity and spirituality.

On Wednesday at half past two p. m. we left Avatoru for Papeete on the *Tapioti* with about one hundred natives on board. We arrived at Papeete on Friday, fourteenth, about noon and began the work of the *Orametua* at once; four hundred and fifty books are to be made of them, instead of sending them monthly; they will be retained and bound and sold to subscribers at April conference of 1900 at Papeete.

On April 27 Tehopea died at sea in a boat bound for Tiputa on the way to his home at Kaukura. There were several boats in company. All the boats returned to Tiputa, and he was buried there.

Since my return from conference I have had several attacks of stomach trouble to yield by the aid of hot cloths as formerly, but at last near midnight it ceased paining. Emma was much fatigued with constant waiting on me, she is so faithful. Her prayers in my behalf were answered.

The above item must have been written sometime in July, for it was in that month that he had that severe attack. It

commenced the morning we were leaving Tiona, where he and wife had been for some weeks seeking a little rest and respite from the constantly visiting brethren, his strength had become so impaired by these repeated attacks. The distance was five miles. We made all haste to get home, arrived just as it commenced to rain. It was warm; not a breath of air, and beds and cooking utensils had to be unpacked before we could get a bed ready for him, or heat water. All the balance of that dreadful day and until midnight his suffering was intense. He could not keep still but would sit up in bed and sometimes spring out of bed, to be urged and assisted back again by his wife who was alone with him. At times he would moan aloud, "Oh, it is dreadful!" At midnight he seemed to be sinking, and the wife ran over to the house of Pai and fairly screamed, "Pai, Pai, get Alfred and come quick, Joseph is dying!" She roused all the Saints in the little village and all came to the house. Pai and Alfred Sanford administered while all the rest were requested to go into the church near by, and continue in prayer. After the administration Pai and Alfred joined them, but the sufferer got no relief. His wife, fearing he would not endure much longer, cried to the Lord, in fact every breath had been a prayer. Immediately he vomited and the pain ceased. A few weeks after that he had one other slight attack, which was the last he experienced of it.

August 1, 1899, John W. Peterson and wife arrived on the *Tropic Bird*.

October 16, John W. Peterson and wife left Papeete in the local steamer for Hikuera, and during the latter part of October was stopped by the native governor from preaching through an interpreter under the plea that he was teaching the natives the English language. I protested through the consul, and the governor at Papeete liberated Brother John at once, so that he was at liberty to preach English or native as he pleased.

Early Saturday morning, February 3, Emma and I left Papeete on the little steamer *Eva* for a short visit to the island of Morea, arrived at the island at nine a. m., but was till 4 p. m. getting to our destination in a canoe inside the reef. Preached on Sunday and had sacrament meeting

with the few Saints on that island, and visited with the Saints four days and came back in a rowboat in the night when the trade winds were not blowing.

On February 14 Brother and Sister Peterson came from Hikueru to Papeete on a vessel, and informed me that the native Governor Galley refused him the privilege of speaking in English. I at once protested to the consul regarding the matter, and he wrote his request to the governor for Brother Peterson's release the same day.

On March 17 he met the governor, who still refused to liberate Brother Peterson.

On March 18 I received a request from the consul to meet him at eight a. m. next day and a request from the governor to meet him at nine a. m.

On the following day I met Counsel J. Lamb Doty according to appointment, accompanied by Brother Peterson, after which I met the governor alone at half past ten a. m.; was in conversation with him until eleven-thirty-five. He wished to speak of Brother Peterson and got angry when I expressed the thought that it would be to the interest of the powers to set Elder Peterson at liberty, as the natives irrespective of parties in politics viewed it as an encroachment upon their liberties. I finally told them that I had placed the matter in the hands of the consul, and would not discuss it further. He then asked me of my work in the islands since my arrival in December, 1896, and concerning traders robbing the natives, and my influence with the natives towards getting them to trade in Papeete, and not with the traders and my opinion of establishing schools in the Paumotus, and the liquor question, and about my obtaining large sums of money from the natives for my personal use. To all of my replies he expressed himself as being well pleased. I then told him that I was glad he was satisfied with my work, and I hoped the Almighty would prosper him in all his works of righteousness and good for the natives, and I was pleased that we agreed upon all the points mentioned, and I would feel very much gratified if he would grant me the one favor I desired of him, that is, that Elder Peterson should be free. He immediately granted it, with the request that he should learn the language as rapidly as possible. This ended our friendly conversation. He also stated that as far as religious matters are concerned, we would be entirely free, and that our conferences should be unmolested by him.

I then visited the consul and informed him of the success of my visit. He was much pleased and said that he was, or had been much worried over the matter. The Saints of Tarona were greatly delighted with our report. They gathered around me, and we all rejoiced together. It was Saturday that the consul wrote first to the governor, and the following day, Sunday, the Holy Spirit inspired me to say at the close of my discourse, "If you Saints will pray to God to release Brother Peterson, you may lift up your heads and rejoice," and so it came to pass.

From the time of Brother Peterson's arrival in February, and sometime prior, until the April conference, was a busy

time at Tarona in manual labor for missionaries and all, of which very little has been left on record except in letters to the *Herald*. When the missionary house that Thomas W. Smith built was moved from Papaua it was set near the church at the back of a three-acre lot. It was now moved near the front corner, and the church moved to set in line with it. The church that Brother Thomas W. Smith helped to build at Papaua was taken to pieces and floated down the river to enlarge the church already at Tarona—there being no Saints left at Papaua. The two chapels were joined endwise with sixteen feet of new building between them. This piece and the chapel at the end had a wing at each side fourteen feet wide, making a nice, large conference house. A curtain which raised or dropped at will divided the church at this point from the rest of the building, so that the church proper was not used for feasts or entertainments. Then this place was nicely fenced in with a new picket fence on the two sides next the road, with five small gates and one large one. There was also a fine, large, high flag mast made and set up from which the French flag waved upon all special occasions.

The Saints began to arrive in vessels and boats on April 1, but many did not get here till the third and fourth. Our conference was a success in every way, Mr. Cardillon the mayor, Lawyer Bonet, Prince Hinoi, and Queen of Borabora and many American and French business men attended most of the feasts and matutins, and all expressed themselves as much pleased. Elder Burton preached in English two evenings. These were attended by all the English-speaking people in the place as well as these dignitaries that I have mentioned. His subject was, "They who worship God must worship in spirit and in truth." Both efforts were among his best, and held all the people as if spellbound. The consul expressed himself as never having heard such preaching in all his life, and others felt that they had food for thought for five years.

While under the depressing influence and weakness of these frequently-recurring spells of stomach trouble, and feeling that he was not able to endure the labor of the mission; Elder Burton had written to the church in America to be released as he wished to return immediately after the coming conference of 1900, and arrangements had been made to that effect, consequently as soon as conference was over, they began to get things in order to return to America, and sailed May 1 on the brigantine *Galilee* arriving in San Francisco, May 31.

There is little or nothing said in these notes in regard to the spiritual side of the work, but it was not neglected anyway. Quite a number were baptized and many more desired to be but could not be accepted because of living with companions without having had any marriage ceremony performed. They did not recognize such as being adultery when each was true and loyal to the other. Since that way of living had been a custom of such long standing, it seemed a bit hard not to receive them into the church. It was Elder Burton's great work in the islands to bring about conditions that would bring them in harmony with the teachings of the church and with the law of God. It took all the years that he was in that mission to bring them up to that law, for it must be brought about very gradually. He must make them see the sin and the shame of their manner of living. He commenced with the elders giving them a certain length of time to repent, and marry the companions they were living with. If not complied with in the given time they would lose their license, and so step by step he drew the line each time a little tighter. The last step and the one causing the longest and the greatest struggle was that parents should discountenance their children living in adultery to the extent of refusing to take both parties into their family and provide for them, as was their custom. It would be work in vain to deal with the sin among the old, and middle-aged, and allowing the young to bring about this same condition, and the

forfeit of noncompliance with this rule was also the elder's license.

To give the reader a little idea of the peculiar notions those natives had, I will cite one instance. It was that of the man called "Big Pai." In all other ways he was as good and consistent-living man as one could find, in fact he was the best Sunday school worker, that is the best adapted to the work, of any in the islands. He was a middle-aged man that had lived loyally and consistently with one woman for years, but he gave up his license rather than marry. One day Elder Burton was talking with him and said,

"Why do you not marry — (I forget her name) and be the useful man you have the ability to be? Neither of you have any parents or relatives to oppose you."

Pai drew himself up to his fullest height, and his look and tone manifested all the indignation he was capable of expressing as he said, "Do you suppose I would marry a woman that smokes?" But he continued to live with her to the day of his death.

It was Thursday when Elder Burton and wife arrived in San Francisco and at once went to Sister Anthony's where all the missionaries find a pleasant and welcome home. Preached in San Francisco Sunday morning and attended sacrament meeting in the afternoon at Oakland. A good social meeting of the Saints after an absence of three years and three months among the natives. Both Brother Burton and his wife were spoken to in tongues by Sister Vernon, and in prophecy by Sister Hiram P. Brown.

On June 4 a reception was given the missionaries at the house of Brother Roy Davis, where the San Francisco and Oakland branches met. From thence down through the country stopping and visiting all the familiar places and arrived at daughter Dora's in Los Angeles June 20, remained there for a

season, thence on to Santa Ana, Garden Grove, El Toro, Laguna Canyon, Capistrano and San Juan by the sea, preaching at all these places.

On Wednesday, July 27, we returned to Addie's, Frank taking us in his surrey. July 23 met Brother Griffiths who informed me of his testimony that I should become an evangelical minister.

August 11 met the Los Angeles brethren in their reunion in Sycamore Grove; their meeting continued over two Sundays.

On August 12 (Sunday) received my patriarchal blessing at Los Angeles by Alexander H. Smith, Leon Gould being his secretary. Excellent meetings Saturday and Sunday. Went to San Bernardino August eighteenth and nineteenth, and on the twenty-second Brother Alexander H. Smith, Leon Gould and I went to Garden Grove to attend their two-day meeting of twenty-fifth and twenty-sixth. On August 29 left for San Francisco on steamer, arrived August 31, Friday, and began meetings of the reunion on the same day. Met there many of the Saints of the two districts. Preached on Friday evening and several times during the reunion. Was ordained a high priest on Thursday, September 6, 1900, at seven p. m., by Alexander H. Smith (who was mouth) and Gomer T. Griffiths, after which I assisted to ordain Charles A. Parkin, bishop, and John Saxe and Charles Kaighan, his counselors. I closed the reunion by a sermon from the last two verses of Ecclesiastes, a text given by Brother Alexander H. Smith.

On Monday watched the procession on Market Street, admission day until evening. At four p. m. September 10, Brother Butterfield and I left on the train for Calistoga. Got there about seven-twenty; found all well, held a few meetings in the Methodist Episcopal church, and on the twenty-first Brother and Sister Butterfield and I went over to Lone Pine, in Sonoma County. Preached there on Saturday, Friday and Sunday twice, and on Monday returned to San Francisco, and on the twenty-ninth went to Brother Ebenezer's in Visalia, thence on to Tulare, met the Saints and made some arrangements for Brother Alexander H. Smith and Leon Gould. Back to Eb's until Thursday. Rode to Tulare on a load of hay. Met a step-son of Mr. Higbee's and felt impressed that he would be an elder in the church, and told him so, and advised him to avoid the use of tobacco, strong drink and bad language, etc.

October 6 met in conference on Saturday, Brother Putney preached, Alexander H. Smith assisted, and adjourned on Sunday evening.

Went to San Jose second Friday in March. On Monday I went to Alila with Brother and Sister Putney in carriage. Met Brother Ebenezer's wife and children. Next day got to Jewetta. Met Sister John Cockerton and family. Got dinner at Brother John Clark's at Tipton, and left the following day for Los Angeles where Emma joined me and we attended conference in Garden Grove, October 26 to 28, after which we

kept house for Brother and Sister Penfold while they visited his brother Charles, who was very sick in Los Angeles.

On Friday, March 15, Metuaore arrived in San Francisco. I met him at the dock and conducted him to Sister Anthony's, where we were then staying. After dinner took him to a clothier and furnished him with suitable clothes for this climate. On the following day, Saturday, I bought tickets for him, Emma and I for Independence, Missouri, and went as far as Los Angeles, arrived at 7 p. m. Tuesday morning, Metuaore preached for the Saints in the forenoon and I at half past two p. m. Went to San Bernardino and he preached there at half past seven p. m. and Monday went on our way to conference, Metuaore enjoying all the new and strange sights on the road. Arrived at Brother John W. Layton's in Independence on Thursday evening, March 21, and remained there during the time of the conference, visiting in vicinity until conference commenced. During conference a paper was received from the islands, signed by a number of the brethren petitioning conference to return Jotefa (Joseph) to that mission.

Saturday, April 20, 1901, I was appointed to Society Islands Mission in charge. On April 24 was present at the organization of the Independence Stake.

On Thursday, twenty-fifth, Metuaore and I, in company with James Caffall, John W. Wight, Richard S. Salyards, Joseph R. Lambert, John Lake, and Heman C. Smith went to Lamoni. Met on arrival there by Brother Edmund L. Kelley and went with him to his home. It was by invitation of Bishop Kelley that Metuaore visited America and the General Conference, his expenses being defrayed by the Bishop, who kindly received him into his home. On Thursday, April 30, was present at the organization of the stake at Lamoni.

On May 2 Metuaore and I left Lamoni after a very pleasant visit among the Saints, for Kansas City and Independence. On the following day we took up our journey to California, accompanied by Sister John W. Layton and her little daughter Irene and Mother Davison who were going as far as Colorado to join Brother Layton who had gone on with a carload of furniture a day or so previous.

During the two hours' stay in Kansas City, being about noon Elder Burton essayed to take Metuaore to a restaurant for dinner, but could find neither restaurant, hotel or lunch counter where they would allow him to eat on account of his color—neither at the railway stations. Returning to the Santa Fe Station he bought a plate of food and was allowed to take it to a remote corner where he could eat. While Metuaore was deeply grieved and humiliated because of the pride and prejudice of the white people, he would not be persuaded to go and

eat with negroes, neither would he be seen walking on the street with the natty little Ceylon brother, who was three shades whiter than himself. So the world goes.

On Monday morning, May 6, we arrived in San Bernardino and remained there till the thirteenth, then on to Santa Ana.

Put up at Frank Burton's and visited the Saints till the eighteenth and on to Los Angeles till June 2 when Metuaore and I left for San Francisco, Emma remained in Los Angeles. I preached in San Francisco twice on Sunday, translated for Metuaore in the morning. On Friday June 7 Metuaore and I went to Sacramento, preached there twice on Sunday.

Saturday while Elder Burton was showing Metuaore about the grounds of the capitol he suggested that they go up in the tower.

"What do you want to go up there for?" asked Metuaore.

"I want you to have a view of the country from that high position. You can see so far and it's beautiful."

Said Metuaore: "Joseph, My eyes are full; if I should talk from the time I get home till I die, I could not tell my people all that I have seen, and what do I want to see more for?" But he did see more, for on Thursday they went to San Jose and met with the Saints in testimony meeting, and the next day went by rail to Tres Pinos, (the Spanish for Three Pines) where they were met by Brother Eugene Holt who took them in his carriage to his home at Dry Lake and Mount Olivet. After a few days of visiting that part of the country they returned as far as Mulberry in time to attend the services Sunday evening, after which Brother Henry Lawn took them to his place for the night, and on Monday Brother Lawn took them to Irvington. Had testimony meeting there Monday afternoon at three o'clock and stayed all night at Brother Stivers's. On Wednesday went to Santa Rosa, held meeting that night, and on Thursday they went to Calistoga with Brother and Sister Butterfield in their carriage. Preached there on Thursday and Friday evenings, on Saturday returned to San Francisco. Spent Sunday, preached twice and returned

to the city about midnight. In all these places Metuaore cheerfully did his part in preaching and prayer and bearing testimony, Elder Burton translated it in English, except his prayers, and having a good deal of the same spirit of the white man, he edified the Saints in all places. On Monday and Tuesday, preparations were made for Metuaore's departure for the Islands. He sailed for Papeete Monday morning June 26 on the steamer *Australia*, a happy man, but never again to appreciate his former manner of living as he had heretofore.

After Metuaore's departure Elder Burton started for the reunion to be held in Los Angeles and made stops at Pixley, Tulare, Bakersfield, Los Angeles, Santa Ana and San Bernardino.

On the eighteenth I visited Beaumont, then Redlands, and Brother Samuel Crain at Pomona, from him I got the *Evening and Morning Star*. On July 19, being Friday, began the reunion, which lasted until Sunday night of the twenty-eighth. Brother Joseph Smith, Brother Alexander H. Smith and Joseph Luff were among the attendants.

On Thursday, August 1, Emma and I took train for Pixley. Were met at the station by my nephew, Frank, and his mother, Susan, with the carriage, who took us to their home where we met Brother Ebenezer and all the children. There we experienced the hottest weather on Friday and Saturday of August 2 and 3, ever felt by us. On Monday we continued our journey to Irvington, after a night's rest at the hospitable home of Brother and Sister Chase, and one at our ever welcome home with Brother and Sister Burgess, only one night at each place, for we were on our way to Mount Olivet. The following day, Thursday, took us to Tres Pinos. Were met there by Brother Albert Page. In passing through Bear Valley Mr. and Mrs. Melindy insisted on our staying all night with them and he would take us to San Benito next day, for Brother Page could not stay. So the next day found us at Brother Page's, and in the evening at Brother Joseph E. Holt's, a good welcome at all these places. Held meetings out at Brother Asa Davis's on Sunday and stayed all night at Brother Holt's. We proposed to visit Sister Tillie Rockwell at Shandon before leaving for the islands. So with our own horse and buggy we started on a four-day's ride, a very pleasant journey, rendered more so because we could visit with ourselves.

However strange it may sound, it was a privilege not often enjoyed by the wife, who on account of deafness, could not take part in general conversation, and often hungered for her hus-

band's companionship even while with him. It was like a daily sacrifice, yet better than many an elder's wife who did not even have the pleasure of seeing her husband for long periods of time. After their return, and a short visit to Bear Valley, and with the Saints of San Benito, they spent a day or two at Mount Olivet fixing things about the house and place for their long absence, then left it in Brother Eugene's care as usual and went north to attend the reunion at Oakland. First stopping place was at San Jose Wednesday in time for the evening prayer meeting, a spiritual season. The gifts of the gospel were enjoyed. Thursday, took train for San Francisco.

On Friday, August 30, reunion began in Bushrod Park, Oakland. Brethren Joseph Smith, Joseph Luff, Alexander H. Smith and Leon Gould were present on that day. I went on the train with Doctor Frazier, Sisters Vira and Hattie Putney to Gilroy with the corpse of Sister Nettie Putney Frazier and buried her there in the cemetery by the side of her father. Returned same day, and on Saturday joined the brethren at the reunion. On Monday, September 2, went across to San Francisco and got tickets for Papeete for seven hundred and twenty dollars, one each for Brother Alexander H. Smith, Leon Gould, John W. Gilbert and wife and myself and Emma. Reunion closed on Sunday, September 8. On Wednesday learned that the date of sailing was postponed a week. On Thursday, September 19, 1901, sailed from San Francisco on steamer *Australia* for Papeete.

(To be continued.)

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### THE THEOLOGICAL LADDER

Faith aids the blind to see  
Things that are now unknown,  
And tells them to believe  
In thoughts, on earth, ne'er grown.

Hope lights the inward eye,  
And cheers the burdened heart;  
It speaks of joys to come  
That never can depart.

Love sanctifies the mind,  
It joins each soul to soul,  
And emblems forth our God,  
The unrevealed whole.

## HISTORY OF PRESIDENTS OF SEVENTY

BY JAMES F. MINTUN

(Continued from page 217.)

### BIOGRAPHY OF JOHN S. PATTERSON

John S. Patterson was born in Edinburgh, Midlothianshire, Scotland, January 1, 1824, coming to this country at an early age, the exact date we do not know. He lived at Kewanee, Illinois, where he was baptized July 15, 1866, by James Lord; he was ordained an elder at the same time by James Hart. He at once became active in the ministry, and was elected the president of the Kewanee District at the conference held December 7 and 8, the next year after his ordination. The confidence of the Saints and the efficiency of his work is shown in the fact that he was continued as district president during the years of 1868-1872, inclusive, or till he was appointed on a mission to Scotland which occurred at the April conference, that year. The record shows that he was in attendance at the conference that year, and very active in the business of the conference, being appointed on several committees.

Correspondence to the *Saints' Herald*, September 5, 1871, and February 15 and April 20, 1872 shows him to have been very active in the district work. Previous to his leaving the conference after his appointment to Scotland he was blessed for his work under the hands of Presidents W. W. Blair and Joseph Smith, and Apostle Josiah Ells. He reached Scotland on July 25. A letter to the *Herald* dated September 11, reports that his work was greatly hindered, assigning as one of the reasons that some of the Saints had gone into iniquity. Of this he says: "The confidence and liberality of the people have been abused, and it is really a wonder to me that the people are willing to listen to an elder at all. The iniquity of some has

caused the love of many to wax cold. There are difficulties and obstacles in the way of prosecuting this mission. I desire that should I ever be permitted to return to the bosom of the church and my family, that I may leave a good record behind me, and with clean hands and a pure heart return to all that is dear to me on earth."

March 3, 1873, President Joseph Smith received a revelation, which was approved by the April conference of that year, in which John S. Patterson with Joseph Lakeman, Gaud Rodger and John T. Davies were to be "appointed as witnesses of the seventy." On April 10 the conference so appointed him, but he was not ordained till after his return to America. He was ordained at the semiannual conference, held at Council Bluffs, Iowa, in September, 1874, he being ordained the twenty-third of that month by William W. Blair, John H. Lake and Joseph R. Lambert.

Of his labors in the European Mission, Elder Mark H. Forscutt, who was associated with him, says in his written report to the April conference, dated March 15, 1873:

"Not less, too, do I thank God for the excellent men who are now my coadjutors here, Elders Patterson, Davies, and Avondet."

The report of Brother Patterson dated March 5, 1873, at London, England, says:

I found it impracticable to remain longer in Scotland, under then existing circumstances. . . . I did not give up the hope nor the effort until stern necessity compelled.

It is not considered capable by those who ought to know best, of sustaining more than one elder in the field. [This has reference to England and Scotland. J. F. M.] And should you now deem it wisdom under existing circumstances, to call me home, I shall cheerfully acquiesce in the decision; . . . but should you conclude otherwise, I am willing by God's help, to do what I can the coming summer, for the further spread of truth.

A resolution was adopted April 12, of that year at the annual conference, to release Brother Forscutt from the European

Mission, and then by a separate action it was "Resolved, That when Brother Mark H. Forscutt returns to America, pursuant to resolution of this conference, that Brother John S. Patterson be appointed to succeed him in the charge of the European Mission, until otherwise provided." This action was agreeably understood by those in the mission in a short time, but Brother Forscutt left the mission in charge of Brother Patterson.

December 9, 1872, he wrote from London that he had been calling on old Saints and distributing tracts, and adds, "I assure you it is not now as it was in the early days of the church, before iniquity began to abound. Then an elder could find an asylum almost anywhere; not so now. Mormonism (and with the masses we are alike) is a stench in the nostrils of the people."

After the responsibility of the Presidency of the European Mission was borne by him, he wrote September 25, 1873, from Birmingham, saying among other things, that the priesthood were now more fully united, several baptisms were occurring, opposition was successfully met, and one marvelous case of healing that was pronounced as incurable by the physicians. He visited Hanley Branch, Staffordshire, Sheffield, and Tyndley in Lancashire. He urges in a letter to the *Herald*, as he has in every previous letter written from that mission, the printing of literature adapted to that mission. He says, "The Brighamites are on the wane. . . . Have challenged the elders to meet us in every place we have found them; but all to no purpose."

The European mission conference, held in Birmingham, April 5-7, 1873, authorized Brother Patterson to organize the Fourth Quorum of Elders, which he did, but this action was made void by action of the April conference in America, 1874.

A change in the European Mission was made at the April

conference, 1874, and he recommended to "labor for the present under the direction of the president of the mission, wherever his services can be profitably employed."

He presided over the European mission conference held in the preceding year in October, near Aberdeen, South Wales, and by vote of that conference was sustained as the president of that mission.

He wrote to the *Herald*, January 24, 1874, from Birmingham, encouragingly of the work in the mission saying that they expected to organize several new branches, and commended the work of Brother Bear, Avondet, Evans and Brand. He was released from this mission after the latter part of the summer.

He was editorially mentioned in *Herald* of October 15, as follows: "Brother Patterson is a middle-aged man, of dignified presence in council, and one of the best of friends and companions, a man of no mean capabilities and a ready advocate of the cause."

At the April conference, 1875, he reported to the Seventy that he had been giving all the time he could to the ministry with good success, and is ready "to devote all his time, if his family can be cared for." He was chosen one of a committee to examine a book on parliamentary usage prepared by President Joseph Smith. During 1875, he labored in Central Iowa, Central Illinois, Central Indiana and Southern Ohio. At the September conference he was appointed to labor in central Iowa and central Illinois. At the April conference, 1876, he was associated with Apostle Edmund C. Briggs in his mission to Canada.

On the account of some conditions growing out of work in Canada, he asked the Presidency the following question which they answered:

Whereas, I have been informed by the president of the London (Can-

ada) Branch, that two elders, (at a time when they were silenced) did profess to have received revelation commanding or instructing them to seal up to eternal life a young sister of said branch, which command they did put into operation by performing something like an ordinance, we, therefore, present this paper to the conference desiring that the matter be investigated, as to the nature of the ordinance, and also as to the rights of elders to perform such ordinance, if such there be in the church.

(Signed)

JOHN S. PATTERSON.

To the conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in session at Plano, Illinois: The First Presidency, to whom your honorable body referred the question respecting "sealing unto eternal life," propounded in the paper attached hereto, submit the following in reply:

We know of no law of the church creating or authorizing "sealing up to eternal life," as an ordinance; other than such sealing as may be found in the "laying on of hands for the gift of the Holy Ghost," in confirming members into the church. We therefore decide that such persons as may have performed a rite supposed to be one of "sealing unto life," as an ordinance of the church, have erred, but, such error is not of such a nature as to become a crime against the law governing the church, as the fact of such "sealing up unto eternal life," can not be determined as to its truth, or falsity, except at the judgment day, when the acts of all are to appear for arbitration and decision; therefore the act of those men referred to in the inquiry submitted to us, and of which complaint is made, is not such an act as demands official inquiry and condemnation.

While this is our decision; we decide, while there is no ordinance of the kind referred to known to the law, the written law of the church, it is therefore of the things of the unwritten law, if the right exists at all to seal up unto eternal life, other than in confirmation by the laying on of hands for the gift of the Holy Ghost, the performance of such an ordinance, or the solemnizing of such a rite is of doubtful propriety, and should in no case be done except upon unqualified directions of the Spirit. Further, that elders should not teach, nor practice such rites as a rule of the church.

All of which is respectfully submitted.

Done at Plano, Illinois, April 12, 1877.

JOSEPH SMITH,

W. W. BLAIR, *of the First Presidency.*

At the April conference, 1877, he was appointed to a mission in Eastern Iowa and Western Illinois, and so continued in 1878. At the fall conference he was appointed to Northwestern Illinois, Northeastern Iowa, and Southwestern Wisconsin. At the April conference he was appointed to Northern Illinois,

and at September conference of that year, 1879, and at every conference till the September conference, 1881, he was sustained in the same mission, but at that conference he was appointed to Northern Illinois and Eastern Iowa. We note that the brother was very faithful in reporting his labors to each conference and to his quorum, and that wherever he was appointed there he labored.

At the April conference he was appointed to labor in Northern and Central Illinois, and so continued till the April conference, 1883, when his mission was changed to Wisconsin.

At the April conference, 1884, he was appointed to Southern Wisconsin and Northern Illinois, and so continued that year. During the consideration of the sustaining of the officials of the church April 11, 1885, at the General Conference, the following was given by the Spirit to govern the seventy:

"My servants of the seventy may select from their number seven; of which number those now being of the seven presidents of seventy shall be a part; who shall form the presidency of seven presidents of seventy as provided in my law." This is found in Doctrine and Covenants 121: 5.

Following this a manifestation was given to Elder John T. Davies which was related to the seventy when they met to consider the work required by this instruction in which he saw the ones to be selected. They were John S. Patterson, John T. Davies, James W. Gillen, Heman C. Smith and Columbus Scott, and these were so ordained after being chosen by the quorum, and approved by the conference.

He reported his labors to the April conference, 1886, but during that year he did but little labor, having fallen into transgression, and after due labor he confessed to his grave sin, and was expelled from the seventy at their session in April, 1887, which action was ratified by the April conference of that year. He proved himself so far repentant of his sins that the

district and branch of which he was a member recommended that he be reordained an elder, and in that capacity he labored till his death which occurred at his home in Kewanee, Illinois, January 16, 1906, from a stroke of paralysis.

#### BIOGRAPHY OF ELDER JAMES W. GILLEN

The subject of this brief life sketch was born at Coleraine, Ireland, March 18, 1836, and while yet quite young came to America. In his boyhood he worked in a nail factory in Canada, after which he engaged in teaching school, and while engaged in this occupation in western Iowa he became acquainted with the gospel, and on December 3, 1861, was baptized at Little Sioux, Iowa, by Silas W. Condit.

He was ordained an elder on June 9, 1862, in Pottawattamie County, Iowa, at a conference held there, and was appointed a mission at this time with Charles Derry in Mills and Fremont counties, Iowa, and Nebraska. At the semiannual conference of this year he acted as one of the clerks, and was appointed on a mission to Illinois and Wisconsin with Davis H. Bays and Barton F. Parker. April 8, 1863, he was ordained a seventy at the annual conference held at Amboy, Illinois, by William W. Blair, John Shippy, and Jason W. Briggs.

He acted as one of the clerks of General Conferences held April, 1863, 1864, 1865, 1866.

April, 1864, he was appointed a mission in Illinois, Michigan and Canada with John Shippy, and Henry W. Pomeroy. April, 1865, he was appointed a mission with William W. Blair in Ohio, Pennsylvania, Virginia, Delaware, New Jersey, New York, Maryland and the New England States. April, 1866, he was appointed a mission to Utah, where he remained that year, and the next year, part of the time being one of the presidency of that mission. April, 1868, he was released from the Utah

Mission, to return by way of California, and requested to labor there as long as he chose under the president of the mission. In 1869 he was in California, laboring part of the time with



JAMES W. GILLEN.

Elder Hervey Green. He remained in the Pacific Slope Mission during 1869, 1870. April, 1871, he was appointed to Oregon and Washington with Joseph C. Clapp, which was a part of the Pacific Slope Mission. April, 1873, he was continued in the Pacific Slope Mission with Utah added, and sustained in this field of labor till June 30, 1876, when he returned to Iowa, and

was at Davis City, preaching for a time. During the next year, he was appointed to labor as circumstances would permit, but April, 1879, he was appointed to Australian Mission in charge, where he arrived safely after a twenty-seven days' voyage, starting August 4 from Oakland, California. Here he remained during 1880, 1881, and till the spring of 1882, when he returned, being present at the semiannual conference held that year in September, at Lamoni, Iowa. While we do not note any record that he was appointed a general mission during 1883, 1884, or 1885, yet he was active as a local minister. April —, 1885, he was called and ordained one of the Presidents of Seventy at Independence, Missouri. April, 1886, he was appointed a mission to Missouri and Iowa. He was present at the April conference of 1887, and in answer to fasting and prayer he with others were by revelation called to the office of an apostle, and so ordained April 13, and appointed a mission to the Saint Louis District. The next annual conference appointed him in charge of Southern Illinois, Southern Indiana, Eastern Missouri, Arkansas, Kentucky and Tennessee, and he continued in charge the following year. The next year there was added to the previous mission all the Southern States and Indian Territory. April, 1892, he was appointed to the European Mission with Gomer T. Griffiths, where he remained about a year. For a time after his return he was not active, but his labors were principally in what is known as the Colorado Mission, where he continued till in the autumn of 1899, when he

In 1866 while in Utah he writes a letter to President Joseph Smith about the work in that mission, and of the work and conditions in Salt Lake City he says:

resigned from the apostleship. The following was received and acted upon favorably by the Twelve at the April conference of 1900:

*The First Presidency and Quorum of Twelve, Dear Brethren:* After carefully and prayerfully considering the matter, I have come to the

conclusion that it will be for the best interests of the church and myself to withdraw from the Quorum of Twelve; so I hereby tender my resignation, and ask to be released. My reasons for this course can be briefly stated: For some time past my physical powers have been giving way and at times my mental powers seem to have been affected to a degree, that I fear a complete collapse at any time. I need absolute rest, and *dare not* attempt to engage in the work of the coming conference. There are others that are better adapted to that position than I am, and I feel that I may be standing in the way of abler and better men. I *love* the work and desire to see it prosper, and for this reason I desire to see the best men that the church can afford, stand in that quorum. I therefore ask to be released therefrom, believing that the church and the work can be better served by some other man.

May God continue to superintend and direct the work of the quorum not only in the coming session, but in all their work, until the Master comes, is the earnest desire and prayer of your brother.

J. W. GILLEN.

KANSAS CITY, MISSOURI, November 13, 1899.

In 1865 he organized the Fall River Branch, Massachusetts, and acted with William W. Blair on a committee to settle difficulties in the Saint Louis Branch, Missouri.

In 1866 while in Utah he writes a letter to President Joseph Smith about the work in that mission, and of the work and conditions in Salt Lake City he says:

Next day we went to the city, as there had been an appointment made there for the next Sunday evening in Independence Hall. (Brother Forscutt paid five dollars for it that evening.) Alexander and William occupied the time to the general satisfaction of the Gentile portion of the congregation. Alexander preached again, by invitation, on Wednesday evening at Fox's Gardens, which had been previously seated for the display of fireworks. There was a good attendance. Your cousin, Joseph F. Smith, was present, and at the close of the meeting he requested the privilege of speaking, which was granted. He spoke in defense of polygamy, and also Brigham's position. He also delivered a prophecy in the name of the Lord, that you and David would come and indorse the proceedings here. He also spoke of the great friendship of the Twelve for your father's family. After he sat down Brother Alexander followed him and gave him one of the worst castigations that I ever saw anyone receive. . . .

I have been laboring in Provo, preaching in private houses; have baptized seven there, and organized a branch. There are many more believing, but they are afraid to come out and obey it. The fact is . . . the people are in the worst kind of bondage, they are terror-stricken, and are afraid of their masters. Whenever a person comes out and obeys the gospel, then their enemies use every effort they are capable of to

keep them out of employment, and to ruin them in every possible manner. If they have debts owing to them they can not collect them. There is another great barrier, nearly all have been through their endowment, and this a cause of terror. . . .

In a letter written by Elder Thomas Job on December 7, 1866, I find this reference made of Brother Gillen worthy of preserving:

I met Brother Gillen at Provo, where he had stayed since Malad conference, September 23. We went together to Box Elder conference, November 25, where we first read the call for missionaries to be sent from here to Montana. Brother Gillen was the first that responded to the call. He left there with the brethren from Idaho where he intends to spend the most part of the winter. Brother Gillen's moral conduct here has been worthy of his high calling as a minister of the gospel of Christ, and he will have the good will of all the Saints here.

He labored in Montana a large part of the time as his circumstances would permit, and he writes January 17, 1874, "I hope ere long I will be able to shape my affairs so that I will be able once more to devote my entire time in the ministry if deemed worthy. My heart is still in the work, and the aim of my life is to be instrumental in assisting to roll it forward.

While in the Australian Mission he was promised assistance, as he had reported the mission in bad condition and in need of more help, but the conference of 1881 did not send him any relief, and the April conference of this year granted him the privilege of returning if he wished from that field of labor, because of unfulfilled promises of the conference to send assistance. After being informed of the action of the conference he wrote June 15 as follows:

When I am released, I shall expect an honorable release, and that upon the grounds of having fulfilled the mission assigned me, and not because of the nonfulfillment of a promise made to me; neither do I consider my release a sufficient offset, in fact it is making matters worse, for instead of sending more laborers as promised, it is virtually saying to the one that is there, You can come home whenever you please, and leave the mission to take care of itself.

At the semiannual conference of the same year he was continued in the same mission till the following spring, "at which time he is at liberty to return home, having fulfilled his mis-

sion as agreed." He returned sometime before the semiannual conference of 1882 held at Lamoni, Iowa, and was present during the sessions. He was at the annual conference of 1885, when he was ordained a president of the Seventy as previously noted, but we do not notice that he was in the field till sometime in 1886.

December 5, 1882, he began a debate with Elder J. D. Pegg, a Seventh-Day Adventist minister, and in December, 1884, he held a debate at Stewartsville, Missouri, with Elder Clark Braden of the Christian Church.

When at conferences he was appointed on some of the most important committees, and took an active part in all that was considered. In his missionary work he was active, and showed great zeal for the work.

Since the time he wrote his resignation to the present time his whereabouts are not known. The Twelve in passing upon his resignation took the following action:

Whereas, a degree of mystery surrounds the disappearance of Brother James W. Gillen, and his present whereabouts are not known, making it impracticable to obtain from him any information regarding his resignation other than what is conveyed in the document containing it, and

Whereas, conditions confronting us seem to justify and wisdom to direct immediate action, therefore,

Resolved, That while regretting the necessity for such action, we accept his resignation as a member of the Quorum of Twelve.

He was married August 12, 1867, at Malad, Idaho, to Miss Nancy Ann Moore, to which union there were born seven children, James Arthur, who now occupies a place in the Quorum of Twelve, with two other sons, and four daughters. The Church Historian who was associated with Brother Gillen for several years in missionary and quorum work, says of him, "Elder Gillen was a man of more than ordinary capabilities, and when actively engaged in ministerial work was considered an able preacher."

## A QUESTION

(Continued from page 292.)

We had supposed that they were our friends, the friends of Joseph Smith, and the friends of this people, for they had been dandled on their lap and always made loud professions of friendship; but what friend? what patriot? what philanthropist? what honorable, and what but a debased, bloodthirsty wretch, would try to excite a community to bring mob, bloodshed, and carnage upon a whole community for the crimes, or alleged crimes, of one or two individuals? Are the lives of fifteen or twenty thousand men, women and children to be sacrificed indiscriminantly, to glut the bloodthirsty appetite of this modern Moloch; this humble, meek man, who with the rankest hypocrisy declared, not much longer than two months ago, under oath, publicly before the city council, "that he had never known anything personally against Joseph Smith, that he always had been his friend; that he was now his friend, and that if Joseph Smith was not hurt until he hurt him he would live until he was as old as Methuselah."

This we heard with our own ears. When we saw these things our eyes began to open; we saw that our confidence had been misplaced; we saw that we had been feeding a viper and cherishing an adder in the path. We certainly were very much disappointed when we saw him unite with the Fosters, Higbees, and Jackson; we wondered that he could condescend to associate with such a gang; believing the old adage, that "birds of a feather will flock together"; we thought he was descending very low, but not until some recent developments did the full truth rest upon our mind that this people had long been cherishing one of the veriest sycophants and hypocrites in their bosom that ever disgraced the footstool of God.

That man is an honorable man who meets you in the high-

way, and robs you of your purse, in comparison to the wretch who embraces you with a kiss and plunges a dagger to your heart. And however reluctantly we are obliged to believe that William Law has long been the secret enemy of Joseph Smith and of this people; and that whilst he has been one of Joseph Smith's counselors and professing the most sacred friendship, that he has been secretly plotting with a gang of scoundrels to take away his life. Well may the inspired penman say, "Cursed is he that putteth his trust in man, or maketh flesh his arm."

During the time that O. P. Rockwell was confined in jail in Missouri for the alleged murder of Ex-Governor Boggs, and at the time that a demand had been made by the executive of the State of Missouri upon the executive of this State, for the body of General Joseph Smith, letters were seen by Mrs. Rockwell, (who was on a visit to her husband,) and conversations heard by her, to this effect, that a plot was concocting to kidnap Joseph Smith and that one of Joseph Smith's nearest friends would lead them to him. Other developments of a similar kind were made, but no particular person identified. As there was some little misunderstanding between Sidney Rigdon, Esq., and General Smith at the time, suspicion attached itself very strongly to him, Mr. Rigdon, however, cleared himself satisfactorily of the charge, and it was not known until recently who it was that was engaged in this diabolical plot. The following statement, however, made before the *city council*, shows clearly who the "Brutus" was!

Daniel Carns, sworn, said that about ten o'clock at night a boat came up the river with about a dozen men, William Law came to the gate with them; witness on guard, stopped them. Law called Joseph to the door and wanted an interview. Joseph said, "Brother Law you know better than to come here at this hour of the night," and Law retired. Next morning

Law wrote a letter to apologize, which witness heard read, which was written apparently to screen himself from the censure of a conspiracy, and the letter betrayed a conspiracy on the face of it.

A gentleman present at the city council when these disclosures were made, being in possession of facts relative to William Law, but being as incredulous as ourselves relative to the dishonesty of William Law, until he heard those disclosures, has made the following affidavit:

State of Illinois, } June 18th, 1844.  
City of Nauvoo, } Personally appeared

Truman Gillet, jr., before me, Willard Richards, recorder of the city of Nauvoo. And after being duly sworn, deposeth and saith that on or about the first day of June, 1842, while passing up the Ohio River on steamboat *Massachusetts*, deponent overheard two men, one a resident of Missouri, and the other of Ohio, as reported, conversing together concerning incidents on the upper Mississippi; when one said to the other, "If Law could have succeeded in getting an introduction for us to Joe Smith, damn him, we would have gagged him, or nabbed him, and all hell could not have rescued him from our hands." The next morning deponent got into conversation with the man before mentioned from Missouri, who stated that he had been on the upper Mississippi on business, that he stopped at Nauvoo on his way down, with some twelve or fourteen other men, who laid a plan to kidnap Joe Smith, that some of the company queried about getting access to him; but one of them said he knew they could if he could find William Law. They called on William Law in the evening to get an interview to their great Prophet; and Law went with them to the gate, when they were stopped by the police, and it was well for him that we did not succeed in getting an introduction to him. Deponent said, Did William Law know your business? and he re-

plied, Yes! Deponent asked, What have you against Joseph Smith? Did he ever injure you? The man replied, "No, but he has others." Did you ever see him? "Yes; I was one who helped to run the Mormons from Missouri," and related many circumstances concerning the Missouri mob. Deponent said to the man, he was acquainted with William Law, considered he was an honorable man, and was led to doubt his being engaged with them in a conspiracy against Joseph Smith. He replied, "God damn you, it is true whether you believe it or not," and repeatedly affirmed it. Deponent did not *believe* the statements of the man from Missouri as mentioned above, until after hearing the recent developments before the city council.

TRUMAN GILLET, JR.

Sworn and subscribed at the time and place above written before me.

WILLARD RICHARDS, *Recorder, C. N. L. S.*

What are we to conclude from the above? Add to these the following testimony delivered before the city council:

"Theodore Turley, a mechanic, who being sworn, said that the Laws, (William and Wilson,) had brought *bogus dies* to him to fix."

Couple this with the following oath:

"Lorenzo Wasson, sworn, said Joseph H. Jackson told witness that bogus making was going on in the city;—but it was too damned small business. Wanted witness to help him to procure money, for the General (Smith) was afraid to go into it, and with five hundred dollars he could get an engraving for bills, on the Bank of Missouri, and one on the State of New York, and could make money,—said many times witness did not know him; believed the general had been telling witness something. God damn him if he has I will kill him,—swore he would kill any man that should prove a traitor to him. Jackson said if he could get a company of men to suit him, he would go

into the frontiers and live by highway robbery, had got sick of the world."

Now let us ask, who was William Law? Who were the people with whom he was associated? and what is the nature of this band organized against the Mormons?

Is it surprising with this testimony before them and a great deal more of a similar kind which we can not now transcribe that the city council should have taken the steps they did, with evidence before them that both William Law and Doctor Foster were both perjured men, and that the paper was a libel from beginning to end?

Is not the above indubitable testimony concerning the character of William Law? Are a virtuous people to be condemned because they have the moral courage to put a stop to blacklegs, counterfeitters, and the veriest sycophants and snakes that ever poisoned community. Good heavens, what are we coming to! Has it come to this, that renegades, blacklegs, and counterfeitters have sufficient influence to excite the feelings of community so as to come armed against a virtuous, innocent, and law-abiding people; and is there no power to check the torrent? Are there no persons to be found who have the moral courage to meet the hydra-headed monster, and stand up in defense of those institutions for which our fathers bled: to maintain, "free trade and sailors' rights"?

Answer ye patriots and republicans! Shades of the venerable fathers of our country, speak! Shall human rights and republican institutions be trampled under foot by lawless miscreants in the very temple of freedom, which yet reeks with the blood of our venerable sires? (More anon.)

#### FOR THE "NEIGHBOR"

State of Illinois,        }  
County of Hancock, } ss.

Justice's court; June 17, 1844; Daniel H. Wells, justice of the peace, presiding.

State of Illinois versus Joseph Smith, Samuel Bennett, John Taylor, William W. Phelps, Hyrum Smith, John P. Green, Stephen Perry, Dimic B. Huntington, Jonathan Dunham, Stephen Markham, Jonathan Holmes, Jess C. Harman, John Lytle, Joseph W. Cooledge, Harvey D. Redfield, O. Porter Rockwell and Levi Richards.

Defendants were brought before the court by Joel S. Miles, constable of the county aforesaid, by virtue of a warrant issued by the court, on complaint of W. G. Ware, for a "riot committed in the city of Nauvoo, county aforesaid, on or about the tenth day of June, 1844, by forcibly entering a brick building in said city, occupied as a printing office, and taking therefrom by force, and with force of arms a printing press, types and paper, together with other property belonging to William Law, Wilson Law, Robert D. Foster, Charles A. Foster, F. M. Higbee, Chauncey L. Higbee and Charles Ivins, and breaking in pieces and burning the same in the streets."

George P. Stiles, Esq., appeared as counsel for the defense and

Edward Bonney, Esq., for the prosecution.

W. G. Ware, sworn, said he was present when the city council passed an order for the destruction of the press; went up to the temple and heard the marshal read the order of the mayor; did not know how they got into the building; the press was taken out and destroyed.

Defendant's counsel objected to witness' stating who voted for the passage of the bill in the council, and read Burns's definition of a riot, and said there could be no accessory.

Counselor Bonny read from the statute, page 173, and plead there might be an accessory to a riot.

Court decided there might be an accessory to any crime either before or after the fact.

Witness knew some who voted for the order in the city council, heard General Dunham give orders for the destruction of the press; Dunham, Redfield and Richards took an active part in the destruction of the press. Did not know all the persons.

Cross examined. City council considered the press a nuisance and ordered it to be abated; was present at the execution of the mayor's orders; no unnecessary noise; all was done peaceably; saw no disorder; heard no language by the prisoners calculated to disturb the peace.

H. O. Norton sworn. Was at the printing office; heard Marshal Greene give orders to open the door. Markham carried out the press and type; recollected Dunham; could not identify any others; no contention between the marshal and Higbee; marshal asked Charles A. Foster for the key, which he refused to give; heard no threats concerning the destruction of the press at any time.

O. F. Moesser sworn. Saw many people gather around the printing office; went over, back, and over again; could not identify any person; heard no loud talking or noise.

P. T. Rolfe sworn. Was at work in the printing office last Monday night; C. Higbee came in and said the council was about to destroy the press and took some papers from the desk; Marshal Greene came with a company and demanded the key. Foster and Higbee forbade him; door was opened by Lytle, as witness thought; the press and fixtures were destroyed; some paper and a desk belonging to Doctor Foster containing several thousand dollars of property: four thousand dollars auditor's warrants and other valuable papers.

Cross examined. Did not know the amount of warrants or papers; presumed they were destroyed; did not know they were destroyed; did not know whether they were destroyed; was from the office long enough to have them taken out. Said Greene, Dunham, Markham, Holmes, Perry, Edwards and Har-

man helped move the press. Never knew anything against Joseph Smith personally.

B. Warrington sworn. Was present at the council when the bill passed to destroy the press.

Joseph Smith objected to calling in question the doings of the city council, and referred to the proceedings of Congress to show that all legislative bodies have a right to speak freely on any subject before them; and that Congress is not responsible for a riot which might arise on the execution of their order by the marshal; that the execution of such order could not be a riot, but a legal transaction; that the doings of the city council could only be called in question by the powers above them; and that a magistrate had not that power; that the city council was not arrayed here for trial; but individuals were arraigned for a riot;—if the city council had transcended their powers they were amenable to the supreme court, and that Judge Thomas had decided that an action could not lie, if no riot had been committed.

Counselor Bonny said if the act was committed under an ordinance of the city they might show it in justification.

Court decided that the gentlemen arraigned, were arraigned in their individual capacities, and could not be recognized by the court in their official capacity.

Witness said that all he heard the prisoners say, was said as counselors.

Testimony on the prosecution closed.

Counselor Stiles moved that the prisoners be dismissed for want of a case being made out.

Counselor Bonny read the riot act, and plead a case had been made out.

Motion overruled by the court.

Doctor Wakefield, Willard Richards, and Edward Wingott sworn.

Doctor J. R. Wakefield (of New York) said he went on the hill after the order passed the council, saw some portion of the Legion collected, walking quietly along as though they were walking to the dead march in "Saul." There was no noise or tumult. Higbee asked the marshal his authority, marshal stated his authority from the mayor for abating the nuisance. Higbee set them all at defiance. Some twelve men were called out who went upstairs and opened the door. Did you know how the door was opened. There was not more than one thump; Marshal Greene asked one of the officers if anything was destroyed except what belonged to the press, and the officer replied no! All was done in perfect order, as peaceably as people move on a Sunday; was present all the time, all that was done, was done in their official capacity as officers of the city.

Counselor Bonny objected to the testimony, as it was not before the court that there was any city.

Court decided that any knowledge in possession of the court was testimony in the court.

E. Wingott, (of Boston) concurred in Doctor Wakefield's statements. Was by the door when it was opened and knew that nothing more than a *knee* was put against it; all was done quietly; was present in city council when the order passed, nothing said in council except what was said in capacity of counselors and aldermen,—was by the door all the time when the press and type, and things used in connection with the press were destroyed. There was no other property taken from the building.

Cross examined. Did not know the name of the man who opened the door—knew O. P. Rockwell.

Willard Richards read the resolutions of the city council of the tenth inst., declaring the press a nuisance, etc.; and the mayor's order to the marshal to destroy the press; and the Lieutenant General's order to Major General Dunham, to assist

the marshal with the Legion if needed, to abate the nuisance; and the marshal's return that the press and type were destroyed. (As published in the *Neighbor*, June 19.)

Court queried about the destruction of the desk.

Doctor Wakefield was again called up; heard marshal tell the officers and men to hurt no property except the press type and fixtures; and after the abatement marshal inquired if his order had been obeyed, and the officers said it had.

E. Wingott called again; heard Mr. Foster ask Higbee for the key of the office, and afterwards saw him deliver the key to Mr. Higbee; there was nothing destroyed but what pertained to the press.

Addison Everett (of New York) sworn. Saw the press and type taken out and burned—saw no other property burned; desk might have been taken away before—should not have seen it if it had been; saw no desk burned,—does not believe any desk was burned.

Joel S. Miles sworn. Foster said his docket was not burned. Witness was sure that Doctor Foster said he had taken other papers out of the desk.

W. G. Ware called again; saw Charles Foster coming from the office, and go into Foster's house, with books under his arm; looked like account books—saw nothing but the press and fixtures brought out except a chain, and the marshal ordered it carried back.

E. Wingott, recalled. Stood close by the door; could see all that was done, did not believe a desk could be brought out and he not see it.

Doctor Wakefield recalled. Joseph Smith and Hyrum were not on the hill at all that evening.

Joseph W. Coolidge was discharged by the court and sworn; Charles Foster asked Francis Higbee for the key to the office, Higbee hesitated; Foster said he wanted to get a desk that

had some valuable papers in it—Foster got the key and went in; did not see him remove the desk, might have removed it and witness not see it. *There was no desk burned.*

The counselors submitted the case without plea; and the court discharged the prisoners.

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## REGRET

Oh that word Regret!

There have been nights and morns when we have sighed  
"Let us alone, Regret! We are content  
To throw thee all our past, so thou wilt sleep  
For aye." But it is patient, and it wakes;  
It hath not learned to cry itself to sleep,  
But plaineth on the bed that it is hard.

We did amiss when we did wish it gone  
And over: sorrows humanize the race;  
Tears are the showers that fertilize the world,  
And memory of things precious keepeth warm  
The heart that once did hold them.

They are poor

That have lost nothing, they are poorer far  
Who, losing, have forgotten, they most poor  
Of all, who lose and wish they might forget  
For life is one, and in its warp and woof  
There runs a thread of gold that glitters fair.  
And sometimes in the pattern shows most sweet  
Where there are somber colors. It is true  
That we have wept. But oh! this thread of gold.  
We would not have it tarnish: let us turn  
Oft and look upon the wondrous web,  
And when it shineth sometimes we shall know  
That memory is possession.—Jean Ingelow.

## LOCAL HISTORIANS

LAMONI STAKE, BY DUNCAN CAMPBELL

(Continued from page 250.)

The preamble and resolution in relation to the Book of Doctrine and Covenants were read before the General Conference in September. They were referred to the first Presidency with the additional instruction that they report to the present session of conference. They reported as follows:

In the matter of preamble and resolution from Decatur District, referred to us on a previous day of the session, we beg leave and submit:

It is our opinion that the free rendering and meaning of the resolution passed at the semiannual session of 1878, and referred to in said resolution from Decatur District, is that:

Whereas certain rumors had obtained currency that the church had not at any time so attested the Book of Doctrine and Covenants and the later revelations given to the church, 1879, by vote and affirmation, that they should form with the Bible and Book of Mormon, a standard of reference in case of controversy and difference of opinion upon questions of doctrine and practice in the church; therefore, to remedy this defect, if it existed, the resolution referred to was introduced and passed.

We are further of the opinion, that it is not the intent and meaning of the said resolution to make a belief in the revelations in the Book of Covenants, or the abstract doctrines possibly contained in it, a test of reception and fellowship in the church; but that the things therein contained relating to the doctrine, rules of procedure and practice in the church, should govern the ministry and elders as representatives of the church.

We are further of the opinion, that, while it is not intended or indeed practicable to bind, or prescribe the liberty of conscience, whereby violence is done to the honesty and integrity of the people by prescribing dogmas and tenets other than the plain provisions of the gospel, as affirmed in the New Testament, Book of Mormon and Doctrine and Covenants, and set forth in the Epitome of Faith and Doctrine; it is clear to us that it is destructive to the faith of the church, and inconsistent with the calling and dignity of the ministry, to decry, disclaim, preach or teach contrary to the revelations in said Book of Covenants, or to arraign them in such a way that the faith of the people of the church is weakened and they thereby distressed.

We are further of the opinion, that the elders should confine their teaching to such doctrines and tenets; church articles and practices, a

knowledge of which is necessary to obedience and salvation; and that in all questions upon which there is much controversy, and upon which the church has not clearly declared, and which are not unmistakably essential to salvation, the elders should refrain from teaching; or if called upon, in defense of the church, or when wisdom should dictate, they should so clearly discriminate in their teaching between their own views and opinions, and the affirmations and defined declarations of the church that they shall not be found antagonizing their own and others' views as a conflict in teaching upon the part of the church.

We are further of the opinion, that the advancing of speculative theories upon abstruse questions, a belief or disbelief in which can not affect the salvation of the hearers, is a reprehensible practice and should not be indulged in by the elders; especially should this not be done in those branches where personal antagonisms must inevitably arise, to the hindering of the work of grace; and should be reserved for the schools of inquiry among the elders themselves.

We are further of the opinion, that until such time as vexed questions now pending are definitely settled by the competent quorums of the church, the discussion of them should be avoided in all places where the elders labor, in the world and in the branches, and should only be had in solemn conclave when necessary to examine them for settlement, under proper rules of restraint. J. Smith, W. W. Blair, Presidency.

The report was unanimously adopted.

William W. Blair wrote from Lamoni, November 12, giving an account of the progress in railroad building in that region, condition of the crops that have been raised and quality, prices of farm products, the good health of the community, the favorable conditions upon which good homes could be acquired, the wisdom of locating the business center of the church there.

John Watkins wrote from Cleveland, Lucas County, Iowa, November 5:

When our branch was organized on the seventeenth day of February, 1877, with fifteen members, things looked unusually gloomy, many of us thinking that our stay here was to be short, but in the midst of the gloom a ray of light was shed in our midst by the Spirit's influence that strengthened and cheered us. Although everything looked dark and every avenue seemed closed, we were promised by the Spirit that if we were faithful we would be prospered in this place, and that many honest in heart would be brought into the fold. Since that time we have been doing all we can by way of preaching, and have succeeded in removing the great prejudice that existed towards the Saints, and in accordance with the promise, our branch has steadily increased in number and strength, until we number at present ninety-three.

Our local elders and priests have labored faithfully in expounding the Scriptures, and they have lately reaped the fruit of their labors. Elders from abroad have visited us with good effect. Brethren James W. Gillen, Alma Kent, James W. Mather have preached here; also Brother Gomer T. Griffiths stopped with us a few days while on his way to conference; preached four times and led eighteen down to the waters of baptism who had been convinced of the truth and were ready. After the eighteen baptized by Brother Griffiths on September 21, I baptized four on the twenty-sixth of October; Brother John R. Evans led two to their watery grave to arise to a newness of life, which made thirty-four in all, and there are others yet believing who will join us ere long. . . .

Zenos H. Gurley wrote from Lamoni, December 4:

I am pleased with the spirit of "No cross, no crown" in your last issue, and am persuaded that such influence will prove more efficacious for good than "whole burnt sacrifices." I hope that "Anon" will appear again. I am struggling for more perfect liberty but the end is not yet. If I could sell what land I have I think it would assist me. If anyone wishes farm lands in this vicinity they will do well to address me, as I have good lands at reasonable prices and easy terms—titles good. I am also selling town lots in Lamoni for the railroad company and Brother Dancer, et al. Our new town still grows and prospects good. Depot and stock yards are being built in good shape. The iron horse seems to have infused new life into this country; and as a little iron in the blood is needed it may assist materially hereafter in warding off the malarial attacks so common to these western wilds. However, we do not wish too much of it, lest our hearts become iron-clad, and the love of God, which should burn for all souls, be blighted. Spiritually, our people are in a fair condition. I have tried to assist the interest at Davis City, once every two weeks, and am pleased to state that the congregation does not diminish. The branch there is feeling well and doing so.

An editorial item in *Herald*, December 15, says:

Brother Oscar L. Ferguson, formerly of Lamoni Branch, Iowa, is now in Marshall County, Kansas. He thanks God of Israel for giving him blessings and strength, and his testimony is the same as it was when he dwelt among the Lamoni Saints. He mentions with feeling the names of numbers there who were very kind to him and he hopes the young members there will progress in their prayer meetings and in all spiritual things, and that they will live faithfully and soberly to their covenant with Christ. We can say to Brother Oscar, that when we were there in October, we found that the young people's prayer meetings had been given up. Some said that they were not conducted with order, decorum and sobriety, and that some of those who attended came boisterously to the place of worship, and also with other motives than those which should actuate their minds and hearts. Others bore a better testimony, but on the whole the meetings were abandoned. For our part we are sorry for

this, for we believe that if well conducted, and if those who attend do so in the proper spirit, that then a young folks' meeting may be made very profitable and of lasting service to them and their branch. They should be in charge of some young but sober-minded officer of the church. The one here at Plano, which has existed for nearly twenty months, has been thus proved, and its good results are likely to continue to those who attend and to the work in general. We hope in time to hear of the reestablishing of the one at Lamoni, and under such favorable auspices, and with such decorum and true spirit, as to be successful and enduring. So may it be in other places also. The older members should not be forbidden attendance, but the general character of the meetings being for the young, they can there develop their talents more freely than when with the older Saints and the elders of the church.

Conference met at Lamoni, Iowa, December 27, 28, Joseph S. Snively in the chair, Orlin B. Thomas clerk, Edwin H. Gurley assistant.

Branches: Allendale, Lucas, 91, 34 baptized, John Watkins president, Lorenzo W. Powell clerk. Lamoni 254, 2 baptized, Charles H. Jones president, Asa S. Cochran clerk. Davis City 46, Martin V. B. Smith president and clerk. Lone Rock 21, 1 baptized, Levi Kinder president, Herbert Kinder clerk. Little River, no change since last report. No report from Chariton, Union Hill. The minutes as published in the *Herald* indicate that Chariton reported:

Bishop's agent, David Dancer's report, receipts none, expenditures \$107.41, including \$25.45 due last report, balance due agent \$107.41.

Ministry, Zenos H. Gurley, Alexander H. Smith, Elijah Banta, Alfred W. Moffet, John Johnson, John V. D. Sherwood, Charles Sheen, James P. Dillon, Robert Lyle, Joseph S. Snively, Orlin B. Thomas, Isaac P. Baggerly, Edwin H. Gurley, Evan B. Morgan, Asa S. Cochran reported.

By request of the Lone Rock Branch, John Chapman was ordained a priest and by request of Lamoni Branch Martin M. Turpen was ordained a priest.

In reply to the question, "Have the officers of a branch a right to ordain an elder by the vote of a branch?" Brethren

Zenos H. Gurley and Alexander H. Smith said that they believed that while a branch held the legal right to ordain, it is the safer way, in the interests of the body, to consult the conference.

It was resolved that all persons chosen by branch to the office of elder be recommended to the district conference; and that, in our opinion, this should be the rule governing such cases.

It was ordered that the resolution passed at the previous conference requiring branches to report as appointed under the law, be republished with the minutes of this conference.

There was a prayer meeting, a sacrament meeting, preaching by Alexander H. Smith and Zenos H. Gurley.

#### 1880

An editorial item, *Herald*, January 15, says:

Brother Martin V. B. Smith, in charge of the Davis City, Iowa, Branch, says that they are flourishing and now enjoy the gifts and blessings of the gospel, peace and union prevailing.

Conference met at Lamoni, March 27, 28, Joseph S. Snively presiding, Orlin B. Thomas, clerk. First session devoted to testimony.

Branches: Davis City, 46, Martin V. B. Smith president and clerk. Lamoni, 256, 1 baptized. Henry C. Smith president, Asa S. Cochran clerk. Allendale, 41, Andrew J. Blodgett president and clerk. Chariton, 26, 8 given as scattered members, George Spencer president, Alfred Lovell clerk. Lucas, 97, John Watkins president, Alfred W. Moffet clerk. No report from Lone Rock. Union Hill reported for the last time March, 1879. Some of its members helped to form the Wirt Branch, organized May, 1880.

Lucas Sunday school reported: Average attendance of scholars 76, teachers 9, John R. Evans superintendent, David Crow secretary.

David Dancer, bishop's agent, reported: Receipts \$21.50,

paid out \$75.96, balance due agent \$54.46, balance due agent previous report \$102.41, total due agent \$156.87.

Ministry: Zenos H. Gurley, Alexander H. Smith, David Dancer, James Anderson, Isaac Bogue baptized two, Joseph S. Snively, John Johnson, Ebenezer Robinson, Charles Sheen, Andrew J. Blodgett, John J. Watkins, John R. Evans, Martin V. B. Smith, Moses McHarness, Andrew Himes, Orlin B. Thomas, Silas J. Madden, Martin M. Turpen, Lewis Fowler, Lars Rasmussen, and Edwin H. Gurley reported.

Two prayer and testimony meetings were held, preaching by William W. Blair and Zenos H. Gurley. The president was requested to appoint two-day meetings as he thought best, and to answer requests for the organization of new branches as may be advisable.

*A Herald*, April first, says:

Letter from Brother John Watkins, dated February 7, states that the Lucas Branch, Iowa, was progressing fairly. The Saints keep up two appointments, one at Lucas, one at Cleveland, and a Sunday school. All are doing well. Brother Mark H. Forscutt was there for a short time and good results followed. Brother Watkins and others there feel much encouraged and strengthened.

The district report to the General Conference, April 6-14 is as follows: Iowa, Decatur District: 8 branches, 2 of them in Harrison County, Missouri; 591 members, including 2 apostles, 7 high priests, 6 of the seventy, 42 elders, 16 priests, 12 teachers and 7 deacons. During the year 83 have been baptized and 104 have been received, making a total increase of 187, and 47 have removed by letter, 8 have died and 1 has been expelled, leaving a net increase for the year of 131. Joseph S. Snively president, Orlin B. Thomas clerk. No report of spiritual condition received.

The following portion of the report of Zenos H. Gurley, of the Twelve, to the General Conference, refers to the district:

In pursuance of appointment of last semiannual conference, I have maintained a regular semimonthly appointment at Davis City, until

recently, have now changed it to a monthly, but hope to be ready to renew the semimonthly appointments soon, as the people seem anxious, and at this place the interest still continues good, as may be seen by the large and attentive congregation. It is but proper to mention here that Mr. John Clark, of Davis City has built and furnished a fine brick church there, which he styles, "The First Union Church," and it is open to all people for religious purposes. Though not a member of any church, he believes that force of association and a proper understanding of each other's views goes far to remove the barriers which separate those who call themselves Christians. Hence the object of the "Union Church." Our services are held in said church, and the people seem to welcome us. It was my privilege to discourse upon three funeral occasions at this place upon three consecutive days, and what seemed especially cheering in the matter was that the three persons taken (all of whom were adults) were members of other churches than ours. Instances of this kind occur frequently in this region and speak largely, I think, in favor of the views held by us as a people, relative to "light and immortality brought to light through the gospel." I have spoken once at Pleasanton, in the Methodist chapel, with good audience, and was earnestly requested to return there, which I hope to do soon. Have also spoken a number of times in Lamoni Branch, and I am pleased to say, as a rule, enjoy fair to good liberty of speech.

*The Herald*, of May 15, says,

Brother Alfred Lovell, of the Chariton Branch, Iowa, says that they are blessed with the Holy Spirit's presence, and find some who are interested in the gospel message, and some who acknowledge it is truth; but they are slow to obey. It devolves upon the laborers in the Lord's vineyard to wait patiently for the result, as well as to work for it.

*Saints' Herald*, June 1, says,

At Lucas, Iowa, on April 30 and May 1 and 2, Brethren Zenos H. Gurley and Joseph S. Snively held a series of meetings, and had a pleasing time of grace and peace from above in declaring the gospel and in associating with the Saints, among whom hospitality abounds, and an excellent spirit exists. Also among the people without there was a manifest desire to hear the word preached. The branch appeared to be in good working order, as well as spiritually alive; and in administering to the sick the faith that prevails with God was found. The above items we received at the Herald Office, on May 15, from Brother Gurley, who came to Sandwich, from Lamoni, Iowa, the eleventh, upon the sad errand of burying his brother Samuel, whose body was that day laid to rest by the side of his first wife, his father, brother and two sisters, in the Fox River burying ground, where so many of the Saints await the resurrection day and the coming of the Lord.

A number of Saints living some four or five miles east of

Lamoni desired to be organized into a branch. This was effected May 17, at a meeting in charge of Joseph S. Snively, president of the district, Maria Braby, clerk. Elder Isaac A. Bogue was chosen president, Silas J. Madden priest, and Anna Bogue clerk. By unanimous vote the branch was named Greenville.

The Hope Branch was organized in June for the convenience of a number of members of the Lamoni Branch living in Harrison County, Missouri, at such a distance from Lamoni as made it inconvenient to attend the services there regularly. The organization was effected by the district president, Joseph S. Snively, and consisted of eighteen members, Henry Hart priest, Frank S. Dillon clerk. The organization was maintained about a year.

John H. Lake wrote from Pleasanton, Iowa, June 15, in part as follows:

June 1, I started for Decatur County, and at Davis City met Brother Bradford V. Springer. Brother Alexander Smith was there for Brother Springer to go home with him. I went. Brother Alexander said that his horse and buggy were at my service to visit the brethren and the different parts of the country that I wished to see, for I had come to see the country and get acquainted with the brethren. I had not come to spy out their liberty, nor to carry away their grapes, but to qualify myself to answer the many questions asked me about Decatur County and the Order of Enoch.

Brother Springer and I went to the Saints' meetinghouse on Sunday, and at ten a. m. I attended their Sabbath school. It was pleasing to see the parents and children take such a lively interest in the school. At eleven o'clock the house filled with Saints. Their worthy president Henry C. Smith called on me to speak, and for the first time I preached to the Saints of Decatur County. And I assure you, dear brother, that the Spirit of the Lord was there to enable me to comfort and instruct the Saints, and their faces seemed to reflect the gladness and cheerfulness of their hearts. At four p. m. we met at the house of Brother Harris in the village of Lamoni, for a prayer meeting, but the Saints requested me to preach, and I did so with good liberty. I was afterwards told by the president of the branch that it was the first sermon ever preached in the town of Lamoni.

Brother Springer and I went to Brother Alexander's and remained all Monday. Brother Snively started to take me to Pleasanton, for I in-

tended to leave the country, but when we were about four miles on the road, the buggy broke and we were obliged to return. Brother Snively then went to Lamoni, and he as president of the district and Brother Henry C. Smith as president of the branch thought it best for me to hold a series of meetings in Lamoni, so I commenced on Wednesday night and continued every night until Saturday evening, and on Sunday I preached in the Saints' meetinghouse. When I returned to Lamoni Brother William Hall of this place was there after me to come here. And now I am advertised to hold meetings in this town, commencing Wednesday evening in the Methodist church, to continue over Sunday. I am requested to remain and attend the conference of this district, on the twenty-sixth inst., at Davis City, and I have consented to do so. Then I expect to go to Illinois.

In conclusion I may say that my visit to Decatur has been a pleasant one, and I hope I have done some good to others. I visited many of the Saints at their houses, and I found them comfortable and happy, and seemingly trying to serve God in spirit, and to get their temporal bread by the sweat of their brows. May the Lord enable them to live quiet and peaceful lives, shall ever be my prayer for the Saints of Decatur and the regions around. I hope all the Saints who may feel to come to these parts may not come in haste, but have all things prepared, that they may fall into the peaceful line of march unto eternal perfection, and try to make the place holy by holy living; and if they will do so I have no fears for the result.

Conference was held at Davis City, June 26 and 27, Joseph Snively presiding, Orlin B. Thomas, clerk.

Branches: Allendale 36, Milton H. Gregg president, William Birk, clerk. Davis City, 43, Thomas J. Bell presiding, Martin V. B. Smith, clerk. Hope 18, Henry Hart president, Frank S. Dillon, clerk. Lucas 96, John Watkins, president, Lorenzo W. Fowell clerk. Lamoni, 243, Henry C. Smith, president and Asa S. Cochran, clerk. Greenville 14, Isaac A. Bogue, president and Anna Bogue clerk. Little River, 87, Alfred W. Moffet president and Alexander D. Greer, clerk.

Ministry: John H. Lake, Alexander H. Smith, Zenos H. Gurley, David Dancer, James Anderson, Justus Morse, Ebenezer Robinson, Charles H. Jones, Isaac A. Bogue, Samuel Ackery baptized 3; Glauod Rodger, Bradford V. Springer, Joseph S. Snively, Henry C. Smith, Robert Lyle, William Cunningham, Alfred W. Moffet, John Johnson, James P. Dillon, Silas J.

Madden, Andrew Himes, George Bird, Charles Sheen, Orlin B. Thomas baptized 3; Isaac P. Baggerly, Edwin H. Gurley, baptized 2; Martin M. Turpen, baptized 2; Thomas J. Bell and Lewis Fowler.

Bishop's agent, David Dancer reported: Due agent last report, \$156.87, expenditures \$71.94, total due agent \$228.81.

A recommendation of the Lucas Branch for the ordination of John S. James to the office of elder was referred to the district president.

It was recommended that the several branches composing the district establish a fund to be known as a district fund, and that said fund be sent to the bishop's agent quarterly for the benefit of the district officer and his colaborers. The appointment of two-day meetings was referred to the president, and the elders were requested to answer his calls. A number responded to a call for volunteers to help in these meetings, and a call from Lorraine. Preaching by Zenos H. Gurley and John H. Lake.

*Saints' Herald*, July 15, says:

"Brother Thomas J. Bell, Davis City, Decatur County, Iowa, writes of the conference gathering there June 26 and 27. Brother Bell has charge of the branch, and desires to be able to do well in his duties, as we hope that he will, and have reason to rejoice also in the Spirit's witnesses to his work."

*Herald*, August 1, says:

"Ebenezer Robinson writes from Pleasanton, Iowa, under late date I am informed that our late conference, held at Davis City, made a more powerful impression for good than any series of meetings we had hitherto held in that place. Zenos has more calls for preaching in new places than he can fill. His fourth of July oration, delivered at Pleasanton, on the third inst., will be published in the *Decatur County Journal*."

Conference met at Little River, September 4 and 5. Joseph S. Snively presiding and Orlin B. Thomas, clerk.

Branches: Lamoni, 259, 3 baptized, Henry C. Smith president and Asa S. Cochran clerk. Lucas, 97, James McDiffit president and Lorenzo W. Powell clerk. Hope, 19, Henry Hart president and Frank S. Dillon clerk. Greenville, 15, 1 baptized, Isaac A. Bogue president and Anna Bogue clerk. Davis City, 51, 8 baptized, Thomas J. Bell president and Martin V. B. Smith clerk. Little River no change.

Bishop's agent, David Dancer, reported: Due agent last report \$228.81, received \$12.00, balance due agent \$216.81.

Ministry: Zenos H. Gurley, baptized 1; Ebenezer Robinson, James Anderson, Isaac A. Bogue, Duncan Campbell, Bradford V. Springer, Morris T. Short, Columbus Scott, William Cunningham, Silas J. Madden, baptized 1; William N. Abbott, Robert Lyle, Alfred W. Moffet, George Bird, Joseph S. Snively, baptized 1; Orlin B. Thomas, baptized 1; Martin M. Turpen, William Dodson reported.

Joseph S. Snively and Orlin B. Thomas were continued as president and clerk for the ensuing year.

The right of the high council was recognized as having jurisdiction over all cases of appeal from elders' courts.

It was ordered that the president appoint a committee, consisting of one member from each branch to solicit aid, (each in his respective branch) for the purpose of liquidating the debt of the district to the bishop's agent, and report to the next conference.

The resolution passed last conference in relation to a district fund was rescinded. There was preaching by Columbus Scott, Morris T. Short and Zenos H. Gurley. Zenos H. Gurley was appointed delegate to the semiannual conference.

*Herald*, October 1, says:

"Brother Edwin H. Gurley writes from Lamoni, Iowa, Sep-

tember 4, 1880: Conference to-day and to-morrow; sickness and death thick; yet God's grace is with us."

*Herald*, October 15:

On a recent visit to Lamoni, Decatur County, Iowa, we found a very decided improvement in the state of the country. A town of over two hundred inhabitants, with stores and business houses, blacksmith, wagon, and harness shops; with an active grain and stock business, give an appearance of thrift and enterprise quite gratifying to those interested. We found a most excellent feeling prevailing in regard to the settlement of the locality, and active preparations being made for a further increase. Crops this year have been fair, though hurt some by dry weather; the absence of frost up to October 2 greatly aided in overcoming this, however, and corn matured well. There has been considerable sickness the past summer, chiefly bilious and typhoid fevers; but the approach of cooler weather seemed to have a beneficial effect upon the people. The air on some days was clear and bracing, seeming to impart snap and vigor to the system.

The Saints, as a whole, were and are anxious to know when the press is to be removed into their midst; but we could not assure them as to the time and event. We believe that a better community would be hard to find; we quite fell in love with the people and the country. We spoke to the Saints at their meetinghouse, (old quarters), and also spoke at Davis City, in the Union Church, owned by Mr. John Clark, a pleasant man, past middle age, and so liberal in view as to have erected a house in which all may meet and worship, without regard to denominational name. Brother Zenos H. Gurley fills regular appointments in this church each two weeks, and the interest is good.

Brother Orlin B. Thomas held a debate with one Elder Ryan, down in the edge of Missouri, while we were at Lamoni, and acquitted himself well for the cause, so at least says report. Two good rains fell during our stay, and we saw the country wet and dry.

(To be continued.)

#### NORTHERN, EASTERN, CENTRAL, AND WESTERN MICHIGAN

DISTRICTS, BY JOHN J. CORNISH

(Continued from page 236.)

1910

We have now come to 1910 and we start out with Brother John W. Wight in charge of Michigan and several other States. Brother Wight is now well known throughout Michigan, hav-

ing been in charge for several years, and respected by all. All are glad to welcome him again for 1910. Brother Wight chose for his assistant ministers in charge, Northern, Central, and Western Michigan districts, John J. Cornish, and Eastern Michigan District, William Davis. Missionaries for the Eastern District, John A. Grant after October, William Davis, William Dowker and Frederick Gregory. Western District, Wellington D. Ellis, John H. Hansen and Clyde Ellis. Central District, George W. Burt, Osro J. Hawn, Abram E. Burr and William Dowker. Northern District, James H. Blackmore, John C. Goodman and James A. Carpenter. John J. Bailey was appointed to Michigan and Indiana; John J. Cornish Michigan; Rudolph Etzenhouser, Eastern and Central Michigan districts; and Byrne S. Lambkin referred to the minister in charge of Michigan and the Bishop. Sometime later there appeared in the *Herald*, as follows:

## NOTICE OF APPOINTMENT

Elder Byrne S. Lambkin having been referred to the minister in charge of Michigan and the Bishop, we hereby notify those concerned that after June 15 he will labor in the Western Michigan and Southern Michigan and Northern Indiana districts.

Respectfully,

JOHN W. WIGHT, *Minister in Charge.*

EDMUND L. KELLEY, *Presiding Bishop.*

LAMONI, IOWA, May 30, 1910.

The church at Valley Center, Michigan, was dedicated to the Lord on Sunday, January 23, 1910. Elder John A. Grant preached the dedicatorial sermon, assisted by Richard D. Weaver. Valuation of the church property about five hundred dollars.

Elder Rudolph Etzenhouser was in the Eastern District in the early part of the year, much interested in certain relics which have been found. While in Detroit in February, of this year, Brother Etzenhouser had a good visit with Mr. Daniel E. Soper and Reverend Father James Savage, who also have

been in the past, and are at the present time, very much interested in the Michigan finds, and who have many relics found in Michigan and other States. Father Savage has a large collection of caskets and tablets, both of slate, stone and copper, upon which are writings not understood by the present inhabitants of our State.

Minden City has been well blessed of late with preachers, during the latter part of last year and the early part of this, they have had George H. Hilliard, John J. Bailey, Israel Goheen, Thomas Rawson, Charles K. Green and Arthur Leverton of Canada. This is the place where Brother and Sister Andrew Barr reside, but being old and at times afflicted now very seldom attend the meetings. The Saints of Minden City Branch who were in attendance have been wonderfully edified and strengthened in the faith.

*Herald* gives notice of the appointing Brother Weaver to labor in Northern Wisconsin District, signed by John W. Wight and Frederick M. Smith, *Herald*, volume 57, page 651. Brother Weaver is a promising young man.

At Flint, tent meetings are being well attended. Elder David E. Dowker is the presiding elder of that branch; Flint is called the "Vehicle City," since so many factories are established there. Automobiles and vehicles of almost all kinds are manufactured there. Several Saints have moved from different branches to Flint and are receiving good wages for their labor and consequently the Flint Branch has many more helpers.

Elder Arthur Allen, stationed at Detroit, gave them a fine sermon one evening in the tent well filled with listeners. Eight have been baptized there lately and there are prospects of more uniting with them shortly.

We think it well to place on record a statement made by the press committee relative to our Eastern Michigan reunion.

"The first reunion of the district convened at Port Huron, situated on Saint Clair River, at the foot of Lake Huron, September 2 to 12. It was considered by all present to be an ideal camping ground, and one of the most central points in the district. It can be reached by steam railroad, and trolley. Those present were so well pleased they voted to come again in June, 1911, for twelve days.

The preaching was by J. J. Cornish, Rudolph Etzenhouser, William Fligg, Fred Gregory, John W. Wight, William Davis, William Dowker, John A. Grant, Arthur Leaverton and Arthur Allen. Sunday school work in charge of Arthur Allen. Conference in charge of John W. Wight, William Grice and William Davis.

The local paper gave us daily service which was fair and impartial. The most important business transacted at conference was the appointing of a music and reunion committee for the district.

The music committee were: David E. Dowker, Sisters Terry and Jennie Hunter. The reunion committee consisted of the district president as an ex officio member, and the following; Arthur Allen of Detroit and Henry Huston of Allerton for the term of one year, and James A. Grant of Detroit and Charles C. Whitford, of Port Huron for the term of two years.

Ernest Blett represented the Herald Office and Graceland College, giving one lecture on college work; John J. Bailey was in charge of patriarchal work, being assisted by Sister Blanche Allen as stenographer.

"There were twenty-six campers' tents, one dining, and one preaching tent. Meals were served by reunion committee for fifteen cents. The grounds furnished free by local real estate agent."

The two-day meeting held at Allerton was a grand success.

The meetings were held in Brother R. Henry Huston's hall, October 1, 2.

The speakers were Brother John J. Bailey, William Dowker, John A. Grant, William Grice and R. Henry Huston. The meetings were well attended especially so on Sunday, Brother Grant remained after and continued a series of meetings. The prospective branch at Allison can well be congratulated on their development in musical talents.

The Saints of Bay City have been cheered and instructed along gospel lines, by Elder John W. Wight, who went there from the Whittemore conference, spending four days. The branch has been more perfectly organized, and E. S. White was ordained to the office of an elder, and John Bellenger to the office of priest. Thus "regulating and setting in order." Brother Wight is filling his mission; from there Brother Wight went to the Michigan and Northern Indiana conference.

South Boardman is being blessed with ministers. The sons of the older elders are being raised up and are truly being blessed of God by his Holy Spirit in the presenting of the gospel, especially so is Brother Clyde Ellis, son of Wellington D. Ellis, and Robert D. Davis, son of James Davis. Thus we have had Elder Robert Davis a seventy now deceased, James Davis, son of Robert, and Robert D., grandson of Robert.

Elder John J. Cornish and John C. Goodman spent some weeks again in the upper peninsula of Michigan, they have been there at Kinross, Cottage Park, Larch, Trout Lake and the Soo, both Michigan and Canadian Soo. Some are obeying the gospel and others are coming nearer to the kingdom.

By special invitation of Elder Edwin A. Blakeslee of Galien, Michigan, Elder John J. Cornish went to Galien and delivered sixteen discourses, and John W. McKnight who assisted in the

meetings baptized four. They reached Galien on January 17, 1910.

While at Galien, Brother Prettyman of Knox, Indiana, wrote to the brethren who were preaching at Galien urging upon Brother John J. Cornish to come to Knox and meet Mr. G. A. Sarber in public discussion upon the Sabbath and soul questions as the challenge had been out for two years, and the people are beginning to think we dare not meet him; etc. We arranged and went and we are satisfied Mr. Sarber will never challenge a Latter Day Saint again to meet him upon those subjects.

*Brother Evans:* I thought your readers would enjoy the news from this part of the field as well as others. Well, we made arrangements with Brother John J. Cornish to come and hold a series of meetings for us, so on the seventeenth day of January he put in his appearance and the next night began our meetings, and for about three weeks the trumpet was sounded both long and loud to a good attentive crowd of listeners. Many became interested and on the eighth day of February your writer had the pleasure of leading four precious souls into the waters of regeneration—three young ladies and one mother in Israel, which will be a comfort to us if faithful. We left many others considering the matter, trusting they may see the light of the gospel. From there we came to Knox, Indiana, where there has been a fellow blowing around for a long time that the Saints dare not meet him on the Sabbath and soul questions; so propositions were drawn up, and Monday, February 7, the fun commenced. . . . Everybody is delighted over the victory. Well, I say everybody is delighted. We can not say Mr. G. A. Sarber, nor his flock, for I don't believe they feel a bit happy this morning. . . . The Saints are built up; all feel good. So the work moves on. We go back to Galien, Saturday. May the Lord bless his Saints and prosper his work.

Your brother,

JOHN W. MCKNIGHT.

—*Glad Tidings*, vol. 13, p. 6.

Brother Simon D. Cudney of Marion, Michigan, is assisting the work nicely in a financial way. Brother Cudney with the assistance of a few people there has purchased two lots upon which he hopes to see a Latter Day Saint church standing in the near future.

Elder Fred Gregory, began his work in his new field, open-

ing up in Port Huron, giving the Saints a few fine sermons, not many of the outside attended.

A grand three-day meeting was held at McGregor July 2, 3, and 4, a large gathering being present. Elder John J. Bailey baptized one, and Elder Hawn baptized twelve.

Elder Benjamin St. John has been laboring in and around Alpena. Brother St. John has also been in the western part of the Northern District, viz, East Jordan and Bellaire, and in different parts adjoining East Jordan; at the last-named place he baptized some, also at Boyne City and other places near by.

The Bay City reunion August 12 to 22 was a good one and for the second reunion for the districts (Northern, Western, and Central) it was considered equal if not better than the one last year held at Cadillac. Brother Blett represented Grace-land College and the Herald Office and did work for both. Sister Merrill A. Etzenhouser also was present and her work in the Sunday school and Religio was appreciated by all. Sister Etzenhouser ably represented both, and the Saints were instructed, edified and encouraged to work in those departments of the church work as well as all others. The city council granted the free use of Carroll Park, for which we all feel thankful to them for their kindness to the church.

Before going in the Upper Peninsula in November, John J. Cornish stopped at Brother Dirk Schreur's camp, seven miles east of Gaylord, spoke fifteen times and baptized three. Elder Schreur continued the work there. He has a good Sunday school also at his logging camp, and several of his men and some near-by neighbors are getting interested. During his stay in the upper part of Michigan Brother Cornish baptized two more and left others believing, Brother John C. Goodman has assisted Brother Cornish in his work there. Brother Goodman has also done a lot of work in the upper part of the State; these two brothers together with Byrne S. Lambkin have la-

bored much, traveling long distances at a time from one settlement to another, footsore and tired, and in some places hard to find stopping places, but impressed by the good they hoped to see done, they have toiled on, and the fruits of their labors are beginning to appear. Men who follow later will reap the fruits of their labors. Honest people will be gathered in there as well as elsewhere.

Elder Byrne S. Lambkin has labored part of the year in the Northern Michigan District since June 14, about equal time spent in this field since that date, the other half in the southern field. In all he has preached ninety-two sermons, assisted eighteen times, baptized one, and confirmed four. Administered and blessed children, etc. Elder Lambkin is an honest and faithful worker for the cause.

Brother Clyde Ellis has labored in the Western District some, and everywhere his preaching has been well received, but not being privileged to spend all of his time in the district, as by missionary instructions he spent part of the season in the Southern Michigan and Northern Indiana District. Brother Ellis is a young man and will become an efficient laborer for the Master if faithful.

After August Elder Fred H. Brooks became the president of the Evergreen (Detroit) Branch and during the year he baptized twenty-five and Fred Simkins baptized three.

Elder William Davis assisted by Elders William Grice and Osro J. Hawn, organized a branch at Sandusky May 25, also they organized the Union Branch near Richmondville. Elder Davis also baptized six.

During the year Elder Abram Burr baptized four at Bay City. Brother White, the president of the branch at that place, faithfully labors on, and at times assists outside of his branch, and during the year he preached fifty-three sermons and did other ministerial work as called upon.

The chapel at Traverse City was all paid for in 1910, and dedicated on October 30, Brother John W. Wight preaching the dedicatorial sermon. Early in the winter of this year Elder James Davis came to Traverse City and on the east side of the town opened up, giving a series of meetings, being assisted by the president of the branch, Homer A. Doty, and other officers of the branch. Before leaving Brother Davis baptized three.

In addition to the labors of Elder John C. Goodman, he has been greatly blessed in administering to the sick, as well as dispensing the gospel to those who hear. On May 20, A. M. Moore came to the home of Brother Goodman's with blood poison in his hand, and told Brother Goodman that he had been doctoring it, but it kept getting worse all the time. Of it Brother Goodman said, "Mr. Moore came to the house, and showed it to me. It was a bad-looking hand. He wanted me to administer to him, I did so and swelling went down immediately, and he went to work the next day. He is not a member of the church."

There are also many other cases that might be mentioned, the little girl of Sister Ward's, also the Sister Anna Wooden, then of East Jordan. Brother Goodwin was phoned for, and told that the doctors said that her case was a hopeless one. Elder Goodman went there, twelve miles, and he and Elder Dudley, president of the East Jordan Branch, administered to her and she was healed. To God be all glory and praise for his goodness to his children.

During the year six have been baptized into the Boyne City Branch. Alexander Lalone baptized one and Wesley Alldread two and Elder Benjamin St. John three.

Elder John A. Grant was in the field, Eastern District, six months, preached one hundred and twenty-five times, baptized and confirmed two, besides other work in gospel lines.

Priest Alvin Ellis, of the South Boardman Branch, has been

doing considerable local work, both in and around his own branch, during the last few years. He preached one hundred and twelve times, assisted sixty-eight times, conducted fellowship meetings ninety-two times, other meetings attended one thousand and seven. Family visits one hundred and thirty-seven. Baptized ten, ordained one, assisted in ordaining two, administered the sacrament thirty-four times. All this from the time of his ordination August 20, 1905, to 1910 inclusive. Brother Alvin was ordained priest by Elder James Davis and Fred S. Brackenbury. August 20, 1905, and on October 2, 1910, he was ordained to the office of elder at Traverse City, by John W. Wight and John J. Cornish. Elder Ellis has also been acting as an officer of the Sunday school and Religio for a few years, both local and in the district.

In a letter to me from Brother Alvin Ellis he mentions a case of the healing of Brother Harry Davis, through the ordinances of the gospel. I give it as written to me, as follows:

Brother Harry Davis, eldest son of Elder James Davis, of South Boardman, had for a number of years been afflicted with what was supposed to be the rheumatism, as at times his limb would swell up and become hard so that the poor boy could hardly walk on it. Finally, during the year 1910 a running sore made its appearance on the end of the toes, and continued to run some time, until finally another one but larger broke out behind the knee and a piece of bone about the size of a common thimble came out and broke in three or four pieces which were all honeycombed.

Fearing that it might be tuberculosis of the bone, as many such cases have recently developed, he concluded to go to some medical institution, and have his limb examined, which he did at Cadillac, Michigan, where he was told that an operation would have to be made immediately or he would have to lose his leg, as no such case had before, to their knowledge escaped serious results.

Brother Harry came home and made up his mind to trust to God and leave the results with him. The following Sunday a part of the branch was called together. Elder Fred S. Brackenbury and myself were requested by Brother Harry to administer, and the following Wednesday night in prayer meeting Brother Harry testified that the limb was healed up and hardly a scar left, and remains so to-day, now about two months. So the Father in heaven can be thanked for such an interest shown in his children.

ALVIN R. ELLIS.

Elder Arthur Allen although arriving in Detroit (Evergreen Branch) about May 11 of this year did not accomplish much until about the sixteenth of August, at which time he was made president of the branch and at about the same time he was elected president and treasurer of the building committee. The branch had had in mind and had made some move in that direction for some time previous, asking the Saints to contribute to the building fund. They proceeded with the basement, size forty by seventy feet, with tower entrance, etc. They erected the walls of the basement and put on a flat roof, etc., so as to use it for the winter, and held their first service in it on December 18. The basement with two toilet rooms, electric light, and other fixtures, in all cost about one thousand, nine hundred and sixty-three dollars and as the majority of the Saints went at it with a will, by the end of the year every bill was paid. Brother Arthur Allen has had considerable to do in the branch, and has visited different parts of the district, attending the Minden City conference, also two-day meetings, etc., assisted as one of the presidents of the reunion at Port Huron, with John W. Wight, William Davis, and William Grice, and at the reunion was chosen president and treasurer of a reunion committee to provide for another reunion for 1911.

In December, 1910, Elder Cornish received a letter from the State of Washington, in which he saw over again the statement made by the Savior. The good seed sown in good ground will never be rooted up. He and John C. Goodman had labored hard at Larch and other parts but must have spoken at Larch twenty times, but baptized none, yet many were left believing. This letter reveals some of the fruits of their labors, as follows:

MESKILL, WASHINGTON, December 10, 1910.

*Mr. Cornish; Dear Sir:* I am now one of the members of the church of Latter Day Saints, and I wish I could see you. I suppose you know Mr. George Thorburn. He is the minister who baptized me and mamma and Irvin and Vincent. We are the Shultz's folks that lived in Larch, Michi-

gan. When you come out West be sure to call at Meskill for Mr. Shultz's place, and they will tell where we live.

Yours truly,

MARY SHULTZ.

Thus we are encouraged, although they were not baptized in Michigan, that they had their start in the gospel here, and later obeyed the gospel. "The good seed sown into good ground will not be rooted up."

Edward S. White of Bay City was ordained to the office of elder October 19, 1910, by John W. Wight and Homer A. Doty.

Elder George W. Burt preached two hundred and sixty-one sermons and baptized twenty-one during the year; he is still president of the district and bishop's agent of the same (Central District).

Abram E. Burr preached one hundred and eighty-eight times and baptized eight, Elder Burr has been hindered somewhat during the year by reason of ill health of himself and family.

Elder Thomas Rawson preached fifty-three times, and administered otherwise as branch president, and was wonderfully blessed in administering to the sick, especially in the case of Mrs. James Stickney, a nonmember, and also that of Brother Charles Morgan and others.

David E. Dowker presided over the Flint Branch during the year, preached thirty-five times and baptized eight.

Elder John Schreur acted as president for the Western Michigan District during the year, and did considerable labor in his branch as president of the same as well as laboring in the district, and attended, and assisted in some two-day meetings, and is still president of the Freesoil Branch.

Several two-day meetings were held throughout the Northern, Eastern, Western and Central districts during the year. In the following-named places: Rose City, Beaverton, Pine Grove, Allenton, McGregor, Joyfield, Burdickville, Inland, Freesoil, Rush Lake, Bell River, Burnside and Gotts. Nearly all of them were well attended; all were provided with a sufficient

amount of speakers and good has been done throughout all of the districts.

Conferences were held in Minden City, Whittemore, Traverse City, Onaway. John J. Cornish again attended the reunion of Northern Wisconsin, at Chetek. It was a good one, and all enjoyed themselves well; of it the secretary says in part:

Among the missionaries present were, John W. Wight, John J. Cornish, Willis A. McDowell, William P. Robinson, Jeremiah A. Gunsolley, Jasper O. Dutton, Sheridan E. Livingston, and Perry L. Richardson. Brother Gunsolley gave some very interesting discourses on Sunday school and Religio work. . . . Brother John J. Cornish, who was a new man to all of us, will ever be remembered, as also his cheerfulness and his excellently delivered lectures, especially noted for the plain and beautiful way he presented them. None could take offense. Many will welcome you again, Jack. Elders Wight and McDowell bore well their part with deep and scriptural sermons.

The reader will notice that in administering to the sick that some of the outside people, those not members of the church have called upon our elders to administer to them, and they have been healed. Some have wondered if we do in Michigan the same as they learn others have in other parts of the country; ask the party who is sick that if they are healed by administration will they promise to obey the gospel? and if they do not so promise they will not administer to them. I do not think many of the elders in Michigan do that. I never refuse when asked to consecrate the oil for anyone outside of the church. I have done so, and to administer to their sick, I never refuse. To bless their children I gladly do so, praying God the "Father of us all" to bless them and lead them in the straight and narrow way. If the sick one is outside of the church, and has faith in God, and believes that he may have a crumb that falls from the Master's table, I am willing that he shall have it and will gladly administer to his need. Such people do not usually remain long outside of the church. While I was yet in Deckerville, in the State of Michigan several years ago, a

neighbor lady came to my home, and in conversation about the blessing of children, administrations, etc., and knowing that the Saints did receive blessings of health through the use of the oil, and the administration in faith asked me, if "anyone not members of your church, should ask you to consecrate some olive oil for them would you do it?" "Yes, ma'am," said I, "if anyone has faith to believe in the use of the oil, and having an elder consecrate it for that purpose, I will gladly do so with all the faith I have." "Well," said she, turning her apron one side, "here is a bottle I have just purchased and I wish you would consecrate it for me if you will." I did so and the Spirit of God was present, acknowledging the act.

Before closing for this year I wish to add, relative to some of the relics that have been found by Rudolph Etzenhouser and others in Michigan, as some have cried "fraud," etc., that there are no frauds about the many relics found in the mounds which were made by those who had inhabited this continent hundreds of years before this continent was discovered by the present race. I want to relate one proof which is very conclusive to me. While, with others, we were digging and opening some of the many mounds found in Mecosta County, we found one casket which we dug out of a mound, on the top of which had grown a very large pine tree, and which had been cut down by the lumberman about twenty years previous to the digging. It was estimated by the rings on the stump, that the tree was about four hundred and eighty years old. We dug on two sides of this stump which was nearly in the center of the top of the mound, we had some difficulty in digging as many large roots had to be cut away till we got down about two feet, then the roots were smaller. After some time we came in contact with something hard, which sounded like stone or slate; being more careful we dug under it and as the dirt dropped down we cleared it away until we saw a casket, made of the same kind of

material as was the many other articles which had already been exhumed in that part of the country. After removing the dirt completely from beneath it, we were surprised to note that it did not fall down from under the stump, but on further examination we discovered that a root had grown right through the casket and had branched out in two or three directions after growing through the casket, so cutting off the larger part of the root on top of the casket it dropped down and was then easily removed from its long resting place, which may have been over a thousand years, more or less, as the tree was about four hundred and eighty years old and was cut down about twenty years before it was found, and how long it had lain in that mound which had been made by human hands, perhaps hundreds of years before the pines began to grow there, will likely never be known by the present race of man. The root that had grown through that casket was over an inch thick, and had passed through the casket and had forked, and branched out so that at the fork after pressing through and branching out, was then about three or four inches. It was an utter impossibility to have been placed there by the hands of "fakers" or anyone trying to fool or deceive.

What means all of those fields in many parts of the woods of Michigan? After the forest fires of 1871 and 1881 to reveal to us evidences of hills of corn or where corn had been planted and cultivated in rows of about four feet apart, and rowed two ways, one square and across the other, much after the manner of our present planting of corn. After those terrible fires, the last of which I passed through, one could travel for miles among the standing tall trees which were killed by the fire, and in many places, the dead, dry and rotten leaves which had fallen for ages were burned so bad that these little hills were revealed so plainly, no one could mistake it. The leaves and decayed vegetation in the rows had burned, leaving the hollows and the hills plainly to be seen.

Also the "ancient fort" found in the upper part of the lower peninsula, also the copper mines in the upper peninsulas of Michigan, when our people began to operate there, they came across mines that had been opened ages before our people ever learned that there was copper there, also on entering some of the prehistoric mines they found several mining tools, made of copper, tempered better than the people can temper our finest steel to-day, so much so that in trying to cut the copper tool with our steel chisels, the steel would dub or break in pieces, etc. From the hundreds of large mounds that have been opened in which their dead had been buried, the many skulls reveal the fact that in some parts of Michigan they were more thickly populated there than at the present time. Before closing I might say that the casket before referred to was in size about (judging from memory) fourteen inches long, seven inches wide, and about seven inches high, besides, on top of the casket was what looked like the body of a lion, or tiger lying down except the head, which represented the breast and head of an Egyptian lady, with a mantle over her head, each end hanging down on the cover of the casket. The casket looked much like our present cement material, except there seemed to be more clay mixed with it. When first taken from the ground it is a little soft, but soon gets very hard. In some of those caskets were found what we suppose to be money. I saw three pieces which was taken out of one, each about the size of our twenty-five-cent silver pieces, or a Canadian copper, or "half-penny." This coin looked like copper. There were characters on the coins and one peculiar character is found on everything found that had any characters on at all. At Edmore, Montcalm County, Michigan, in a drug store, I saw sixty-three different relics which were taken out of the mounds in Mecosta and Montcalm counties. The gentleman was offered four hundred dollars for them by some one in Chicago, but whether they were sold or where they are now I do not know.

With this I close with the year 1910 and also with my work as a local historian for Northern, Eastern, Western and Central Michigan districts. I recommended to Brother Heman C. Smith, General Historian, Brother Homer A. Doty of Traverse City, for appointment as local historian for those districts in my place, and Brother Doty was so appointed, and will take up the work beginning with the year 1911.

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### CURRENT EVENTS

BY E. REBECCA WELD

December 10, 1914. Debate between Elder Bronson of the Reorganized Church of Jesus Christ of Latter Day Saints and Reverend Corbley representing the Church of God, of the Faith of Abraham from the tenth to the nineteenth.

January 28, 1915. The President vetoed the Immigration Bill as un-American and contrary to the fundamental purposes of the Republic.

February 20, 1915. A record-breaking attendance of 300-000, marks the opening day of the Panama-Pacific Exposition at San Francisco.

March 20, 1915. Charles Francis Adams, famous historian and publicist, and great-great-grandson of the second president of the United States, dies in Washington, at eighty years of age.

March 24, 1915. The Panama-Pacific Exposition at San Francisco is formally dedicated.

March 26, 1915. The United States submarine *F-4* sinks in the harbor of Honolulu to a depth of three hundred and sixty feet, and remains until all hope of rescuing the crew is lost.

April 3, 1915. At Lamoni, Iowa, general officers of Zion's Religio-Literary Society elected: Jeremiah A. Gunsolley, president; Mrs. M. A. Etzenhouser, vice president; Arthur E. Mc-

Kim, secretary; John A. Becker, treasurer; Samuel A. Burgess, librarian; James Bunt, superintendent of temperance department; Frank Wipper, superintendent of home department; Charles B. Woodstock, member of Social Purity Board.

April 5, 1915. The election of the general officers of the Sunday School Association resulted as follows: Gomer R. Wells, superintendent; Daniel Macgregor, first assistant superintendent; Thomas J. Elliott, second assistant superintendent; Edward D. Moore, secretary; Florence McNichols, home department superintendent; John Smith, treasurer; E. H. Fisher, member of Library Commission; R. W. Farrell, member Social Purity Board; Heman C. Smith, member of lessons committee; Richard S. Salyards, John Smith and Albert Carmichael, revising committee.

April 8, 1915. At the meeting of the Woman's Auxiliary for Social Service the following officers were selected: Sister Samuel R. Burgess, Saint Louis, Missouri, president; Sister B. C. Smith, Independence, Missouri, vice president; Sister Verna Cochran, Saint Joseph, Missouri, secretary (Sister Cochran resigned, and Sister Carrie Maitland, of Des Moines, Iowa was selected); Sister John A. Gardner, Independence, Missouri, treasurer; Sister Jennie Yingling of Independence, Missouri, and Sister Anna DeJong Smith, of Saint Louis, Missouri, were chosen as an advisory board.

April 10, 1915. President Wilson announces that the Federal railroad to be built in Alaska will extend from Seward, on Resurrection Bay, to Fairbanks, four hundred and seventy-one miles distant. This is to include the Alaskan Northern, running north from Seward, which is to be bought by the Government for \$1,150,000.

April 10, 1915. Israel A. Smith was ordained to the office of high priest under the hands of President Elbert A. Smith and Gomer T. Griffiths.

April 10, 1915. James A. Koehler was ordained to office of seventy by Paul M. Hanson and William M. Aylor.

April 13, 1915. The Riggs National Bank of Washington begins legal proceedings against Secretary McAdoo and Comptroller of the Currency Williams, alleging that they have attempted to ruin the banks' business.

April 13, 1915. Miss Jane Addams and fifty associates sail on the Noordam to attend the International Congress of the Woman's Peace party at The Hague.

April 13, 1915. Bills passed by the Colorado Senate which would have abolished Judge Ben Lindsey's Juvenile Court in Denver are vetoed by the governor.

April 13, 1915. A motion to accept and support President Frederick M. Smith as the president of the high priesthood was adopted by unanimous vote.

April 14, 1915. Diving two hundred and eighty-eight feet to the bottom of Honolulu harbor, Chief Gunner's Mate Crilley of the Brooklyn Navy Yard finds the *F-4* and establishes a new diving record.

April 14, 1915. Heman C. Smith was sustained as a member of the Library Commission.

April 14, 1915. President Elbert A. Smith was by motion continued as a member of the Library Commission from the First Presidency.

April 14, 1915. Edwin A. Blakeslee was sustained as the member of the Library Commission from the Presiding Bishopric.

April 15, 1915. The fiftieth anniversary of the death of Lincoln is observed with flags at half mast on all Federal buildings.

April 15, 1915. Nelson A. Aldrich, for over twenty-five years United States Senator from Rhode Island, dies at his home in New York City at the age of seventy-three.

April 15, 1915. John L. Burger was ordained to the office of

high priest by Robert C. Russell and Joseph A. Tanner.

April 15, 1915. William M. Grice ordained to the office of high priest by Joseph A. Tanner and Charles Fry.

April 15, 1915. Albert E. Stone was ordained to the office of high priest by James F. Curtis and Jeremiah A. Gunsolley.

April 15, 1915. The action of the Council of Seven Presidents in the matter of the resignation of Columbus Scott was approved.

April 15, 1915. John A. Hansen was ordained to the office of high priest by William M. Aylor and William H. Garrett.

April 16, 1915. The nomination of Elbert A. Smith as counselor to President Frederick M. Smith in the First Presidency was indorsed.

April 17, 1915. Richard J. Lambert was elected as member of Children's Home Board of Trustees.

April 17, 1915. James McKiernan was chosen as president for the year, of the Council of Seven Presidents of Seventy.

April 17, 1915. Mark H. Siegfried was ordained a bishop under the hands of Elbert A. Smith and Gomer T. Griffiths.

April 22, 1915. A cloudburst and floods in Texas take twenty lives and cause a \$1,000,000 property loss near Austin.

April 23, 1915. Victoriano Huerta, in the course of his pleasure trip visits Washington but is not received by the President.

April 25, 1915. Secretary of the Navy Daniels makes public a long review of the two years of his administration, defending the Navy from its critics.

April 25, 1915. Frank D. Seward, assistant secretary of state under his father in President Lincoln's administration, dies at Montrose, New York, in his eighty-fifth year.

April 27, 1915. The International Congress of Women convenes at The Hague, and Miss Jane Addams, of Chicago is unanimously elected president.

May 1, 1915. The American oil steamer *Gulflight* is torpedoed and sunk off the Scilly Isles.

May 5, 1915. At Independence, Missouri, President Frederick M. Smith was ordained president of the high priesthood by Elder Gomer T. Griffiths, assisted by Elder Peter Anderson, Bishop Edmund L. Kelley, and Elder Joseph A. Tanner. By virtue of this ordination he became President of the church.

May 5, 1915. At Independence, Missouri, President Elbert A. Smith was ordained counselor in the Presidency by Elders Francis M. Sheehy, Gomer T. Griffiths, Edmund L. Kelley and Joseph A. Tanner.

May 7, 1915. The *Lusitania* was torpedoed by a German submarine off the Irish coast, many losing their lives.

May 13, 1915. The Department of State send note to Germany protesting against the torpedoing of *Lusitania* and other acts endangering American lives and demanding reparation.

#### CONFERENCES

December 5, 1914. The Southeastern Illinois district conference convened at Bellair, with John W. Rushton and Reuben H. Henson presiding.

December 5, 1914. Minnesota conference convened at Minneapolis.

January 20, 1915. The Oklahoma conference was held at Terilton, Oklahoma the twentieth and twenty-first, with Warren E. Peak and Hubert Case presiding.

February 6, 1915. The Massachusetts district conference convened with the Boston Saints, presided over by Frederick M. Smith, Ulysses W. Greene, Calvin H. Rich, Horatio W. Howlett, and Frederick W. Roberts.

February 6, 1915. The Northeastern Kansas district conference convened at Atchison, Kansas, with John W. Rushton and Frank G. Hedrick presiding.

February 6, 1915. The Pottawattamie conference met at Council Bluffs.

February 6, 1915. The Utah conference met at Salt Lake City.

February 6, 1915. The Florida conference met at Santa Rosa church, near Berrydale, Florida.

February 13, 1915. The Des Moines District met at Des Moines, Iowa, in charge of Orman Salisbury, Elmer O. Clark, and Clement Malcor.

February 13, 1915. The Seattle and British Columbia semi-annual district conference convened with the Seattle Branch. District president and secretary, William Johnson and Frederick W. Holman in charge, assisted by John M. Terry and Leonard S. Rhodes.

February 13, 1915. Gallands Grove conference met at Dow City, Iowa.

February 20, 1915. The Western Oklahoma conference met at Seiling with District President Horace F. Durfee, associated with Hubert Case, presiding.

February 20, 1915. The New York and Philadelphia conference met at Philadelphia.

February 20, 1915. Winnipeg conference met at Winnipeg. District president and James A. Gillen in charge.

February 20, 1915. Southwestern Oregon conference convened with the Myrtle Point Branch, with district officers and Alma C. Barmore presiding.

February 27, 1915. The Lamoni Stake conference convened at Lamoni, Iowa, with the stake presidency, John Smith, John F. Garver, and Richard S. Salyards, in charge.

February 27, 1915. The Kirtland conference met at Akron, Ohio.

February 27, 1915. The Clinton conference met at Fort Scott, Kansas.

February 27, 1915. The Fremont conference met at Thurman, Iowa, in charge of Thomas A. Hougas, Nathan L. Mortimore, and Cornelius A. Butterworth.

February 27, 1915. Mobile conference met at Theodore, Alabama.

February 27, 1915. The Kentucky and Tennessee conference met at Foundry Hill.

February 27, 1915. Southern Missouri conference convened at Springfield.

February 27, 1915. Nodaway conference convened at Guilford, Missouri, with district vice president, Joseph W. Powell, in the chair.

March 6, 1915. The Far West conference met with the First Saint Joseph Branch. Elbert A. Smith and district presidency in charge.

March 6, 1915. Spring River conference met at Joplin, Missouri.

March 6, 1915. Northern California conference met at San Francisco, with Francis M. Sheehy and district president Charles W. Hawkins in charge.

March 12, 1915. Central Illinois conference met at Springfield.

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## NECROLOGY

ISAAC NEWTON ROBERTS was born in Page County, Virginia, November 11, 1843. He served in the Confederate Army under "Stonewall" Jackson. He was taken prisoner and held at Elmyra, New York, until the close of the war. In 1868 he married Miss Luvenia Waggey. To them were born seven children, two of whom with their mother survive him.

Soon after marriage Mr. and Mrs. Roberts settled near South Bend, Cass County, Nebraska, where they became members of the Methodist Church. On October 31, 1874, they were baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Elmwood, Nebraska, by Elder Gorden E. Deuel. He was ordained an elder November 14, 1875, at Shenandoah, Iowa, by Thomas W. Smith and Robert J. Anthony. For a time he presided over the Elmwood Branch, then moved farther

south and resided in Marshall and Dickinson counties, Kansas. Thence to Dekalb County, Missouri, thence to Lamoni, Iowa, removing from there to Stewartsville, Missouri, and thence to Independence, Missouri, where he died February 2, 1915.

He was ordained to the office of seventy, September 30, 1879, at Gallands Grove, Iowa, by James Caffall, James C. Crabb, William H. Kelley and Robert J. Anthony. Ordained a high priest at Lamoni, Iowa, April 19, 1900, by Henry A. Stebbins and Gomer T. Griffiths. Was selected a member of the Lamoni Stake High Council at its organization and served while he remained in Lamoni, to which position he was ordained April 30, 1901, by Gomer T. Griffiths and Richard C. Evans. He was for many years a constant laborer in the general missionary field, his activities covering all the Central Western States from the British possessions on the north to the Gulf of Mexico on the south.

SAMUEL J. JEFFERS was born March 27, 1840, at Coalville, Athens County, Ohio. He was married May 6, 1866, to Miss Elizabeth Shields who bore him four children, viz: Myrta, now the wife of Elder Hiram E. Moler, of Holden, Missouri; Minnie, deceased; Arthur P. and Delmont H. His wife died January 8, 1911, and on September 8, 1911, he married Mrs. Mary Winship, who survives him.

He was baptized March 21, 1886, at Vales Mills, Vinton County, Ohio, by Elder Luther R. Devore; ordained an elder September 14, 1886, at Vales Mills, Ohio, by Luther R. Devore and Thomas J. Beatty. Ordained a high priest at Kirtland, Lake County, Ohio, April 13, 1896, by Alexander H. Smith, Edmund C. Briggs, Joseph R. Lambert, James Caffall and James W. Gillen.

He died at his home in Vales Mills, Ohio, March 22, 1915. Elder Jeffers did not travel extensively, but in the regions of his ministrations was ever ready to respond to duty's call, and was faithful to his trust.

**Volume Eight**

**Number Four**

# JOURNAL OF HISTORY

OCTOBER, 1915

"Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."

HEMAN C. SMITH, EDITOR

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LAMONI, IOWA

## IMPORTUNING FOR REDRESS

BY HEMAN C. SMITH

Perhaps no people have been more persistently accused of being disloyal than the Latter Day Saints, and yet no people have been more emphatically on record as supporters of law. The people have always been counseled to resort to the law for the redress of all wrongs even when persecuted and violently abused by vicious and lawless persons. In December, 1833, when by lawless hands they were driven from their homes in Jackson County, Missouri, their houses burned, crops destroyed, property confiscated, and in many instances receiving bodily injury, a revelation was received giving direction regarding procedure. It reads as follows:

Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off these wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers; even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you, must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work. That men may discern between the righteous and the wicked, saith your God.

History shows that this instruction has ever been held sacred, and followed, though often sorely tempted to resent insult and injury.

A few instances will suffice to illustrate the policy pursued. In fact, they had already begun to importune the courts before the above instruction was received. In the previous October application was made to Justice Samuel Weston of Independ-

ence, Missouri, for a warrant for the arrest of one Richard McCarty caught in an unlawful act, which was denied.

On November 4, Parley P. Pratt and Thomas B. Marsh appeared before Circuit Judge Ryland at Lexington asking for warrants for the arrest of those who had committed outrages upon the persons and property of the Saints. The judge refused the warrants and advised them to resist and kill the mob whenever they came upon them. It was at this juncture, when suffering outrages indescribable, and when thus improperly instructed by the judge that the instruction was given by revelation which probably caused them to continue to importune instead of resorting to arms. This policy continued, but the question became a political one and the judicial and executive officials were elected on the issue of being anti-Mormon. This was notably true in the election of Judge Austin A. King and Governor Lilburn W. Boggs.

With officers in power committed against them their efforts to obtain redress in Missouri became hopeless and in the winter of 1838 and 1839 they were expelled from the State under what is known as the "exterminating order" of Governor Boggs, who ordered General Clark to remove them from the State or exterminate them.

But soon after reaching Illinois they began proceedings to carry the latter part of the instruction into effect by importuning the President. Sidney Rigdon was intrusted with this mission, and before starting to Washington obtained the following introduction from Governor Robert Lucas of the Territory of Iowa:

BURLINGTON, IOWA TERRITORY, April 22, 1839.

To His Excellency, Martin Van Buren,

President of the United States:

Sir: I have the honor to introduce to your acquaintance the bearer, Doctor Sidney Rigdon, who was for many years a citizen of the State of Ohio, and a firm supporter of the administration of the general Government. Doctor Rigdon visits Washington (as I am informed), as the

representative of a community of people called Mormons, to solicit from the Government of the United States an investigation into the causes that led to their expulsion from the State of Missouri, together with the various circumstances connected with that extraordinary affair.

I think it due to that people to state that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard), believed to be an industrious, inoffensive people, and I have no recollection of having ever heard of any of them being charged in that State as violators of the laws.<sup>1</sup>

With sincere respects, I am,

Your obedient servant,

ROBERT LUCAS.

This document is on file in the archives in the Library of Congress at Washington, District of Columbia, where we obtained permission to examine and copy while there in July, 1914.

Subsequently Joseph Smith and Judge Elias Higbee were associated with Elder Rigdon and they started for Washington on October 29, 1839.

At Springfield, Illinois, Elder Rigdon was taken sick, and after some delay it was decided that Joseph Smith and Judge Higbee should proceed, leaving Elder Rigdon to follow when able. Elder Rigdon turned over his letter of introduction from Governor Lucas, with others, to them, accompanied by the following:

SPRINGFIELD, ILLINOIS, November 9, 1839.

*To His Excellency, Martin Van Buren and the Heads of Department at Washington:* I have the honor of introducing to you Messrs. Joseph Smith, jr., and Elias Higbee, who have gone to Washington for the purpose of obtaining redress for the abuses received by the Church of Latter Day Saints in Missouri. They are also the bearers of a package of letters of recommendation given to myself. The object of those letters was not for individual advantage, but for the benefit of the whole Church of Latter Day Saints. Myself being sick and unable to travel, I have placed them in their hands for the same purpose for which they were put into mine, as they have been deputed to take my place in consequence

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<sup>1</sup>Governor Robert Lucas was governor of Ohio from 1832 to 1836, when the Latter Day Saints were most active at Kirtland, Ohio.—EDITOR.

of sickness. I wish you to consider those letters as much theirs as mine, and to place all confidence in them as gentlemen who have the confidence of those sending them, and that your confidence in them may be as strong as the confidence that one man can place in another. I can assure you, gentlemen, that they are men of integrity and piety in whom the greatest confidence can be placed. I have the honor to be, gentlemen, with considerations of high respect,

Your humble servant,

SIDNEY RIGDON.

Among other letters which these gentlemen carried with them was one by a citizen of Springfield, reading as follows:

SPRINGFIELD, ILLINOIS, November 9, 1839.

*Dear Sir:* I respectfully beg leave to introduce to your excellency, Joseph Smith, jr., who, in company with Sidney Rigdon and Judge Higbee represent the Latter Day Saints (usually styled Mormons). Their business is to seek redress for the recent outrages committed on them and their property in Missouri. Those outrages are unparalleled in the annals of civilized communities, and, sir, it may appear at first view a novel matter to be brought before the chief executive of the Nation. Still, sir, I feel a consciousness founded on your affable disposition that you will hear with patience and advise with a desire to sustain the rights of all the citizens of our great Republic.

I am with great esteem and respect,

Your obedient servant,

J. ADAMS.

His Excellency: MR. VAN BUREN, *President of the United States.*

The originals of all these are filed in the archives, where we had the privilege of examining them and having photostats taken.

With these files is also a petition of Lyman Wight, one of the companions of Joseph Smith in the tribulations suffered in Missouri.

*To the Right Honorable, and Honorable, the President of the United States:* The petition of Lyman Wight most humbly sheweth that petitioner removed from the State of Ohio to the State of Missouri, in the year 1832, where I hoped to live in peace, but after toiling and undergoing all the hardships of a new country for two years, and suffering many privations of the comforts of life, I was assailed by a lawless mob, and was driven from my house in Jackson County, to Clay County, my crops and all other property I possessed were taken from me, except a small part of household furniture. I stayed in Clay County for upwards of two years, when I was again assailed by a mob, who said I must deny my sentiments of religion or move from that county, but

rather than deny my religion or be put to death, I disposed of my property at a low state, and remove my family to Davis [Davies] County, located myself on Grand River, made an improvement, gained to myself a preemption right, on which a small town was laid off; it was then worth to me at least ten thousand dollars. But some time in the month of September last I was ordered to leave my possessions again, and this by a mob, which was got up by Sashel Wood (a Presbyterian preacher), and Doctor Craven (who have since entered my land), without any other consideration than to get me chained up in prison, and drive my family from the State without food and raiment to make them comfortable, they kept me in prison for six months, until they succeeded in driving every man, woman, and child (who professed the same religion that I do), out of the State, except those whom they murdered in the State, although they have never been able to substantiate the first accusation against me, yet my sufferings for seven years have been more severe than tongue can tell, or pen write, I have seen (in this the worst of all persecutions).

Men fell victims of death who were peaceably at work at home, and innocent of any crime. I have seen women and children in Jackson County, in the month of November, crossing the burnt prairie when you could have traced them by the blood that flowed from their lacerated feet, many of them being destitute of shoes, the men had been either killed or driven off. That when we were driven from the State by the order of Governor Boggs, I can not compare it to anything with which it will so well agree as with the savages of our land. Fifteen thousand men were called for by this Governor Boggs, with special orders to exterminate about eight hundred men with their wives and children, or drive them from the State. From this order they took the liberty of shooting down horses, cattle, sheep, and hogs, and knocking out the brains of men, women, and children, thus mingling their blood with that of the beasts of the field, and strewing their bodies upon the vast plains, together alike food for ravens and the fowls of heaven. Many were left without a burial, their friends being unlawfully imprisoned by this class of beings who were worse than demons. All who escaped alive are mostly in the State of Illinois, where they are treated with that humanity that is due from man to his fellow man, but I humbly submit, What can they do with some five or six thousand inhabitants, who in the first place traveled from five to ten hundred miles and paid out their money for lands, and then, instead of enjoying their property and labor, were driven from place to place, and last of all forced out of the State, their lands taken from them, their goods taken from them or destroyed, and their horses, cattle, sheep, and hogs left upon the plains for the vultures of heaven?

I most respectfully submit for your consideration, one example of their treatment in receiving and forwarding our goods by water, which may answer for the whole. A man by name of E. M. Green sent a box

of goods to be landed at Richmond Landing storehouse, kept by Pomery and Harwood, and worked his passage through for himself and wife, but was driven back to Illinois by this gang of ruffians. His box was then sent back to Illinois (as he supposed containing his goods), the freight had amounted to fifty dollars. He immediately hired the money, and agreed to work it out by the month, eager now to grasp his all. He opened the box, but instead of his goods, found it filled up with old shoes, rocks, etc., and he left to work by the month to pay the debt. In fine it was not considered (even by Governor Boggs himself), a crime to plunder and steal from the people called Mormons, and when they would no longer suffer their houses to be either thrown down or burned over their heads, he, Boggs, issued his exterminating order, and between five and six thousand men, women, and children were stripped of their effects, and then driven at the point of the bayonet out of the State, in the dead of winter, and in consequence of having to lie on the ground upon water, ice, and snow, several hundreds have died.

Honorable sir, my father was a Revolutionary soldier, but such was not the liberty he gained for me and my posterity. I do not ask of you to restore my friends that are dead, my horses that have been stolen, or my household furniture that has been broken in pieces and carried off, for it would be unreasonable. I further state that notwithstanding I volunteered to defend my country in the last war, and fought manfully at the battle of Sacketts Harbor, yet I can not step my foot in the State of Missouri without denying my religion, Governor Boggs having encouraged the mob that it is right to kill people of my profession.

I do not feel satisfied to live in such bondage in what is called a free government, and am desirous you should understand that the State of Missouri is governed by what people call democracy, but if this is democracy I think the law of democracy has disguised herself under a cloak of oligarchy or monarchy, and I humbly submit, if such proceedings as those are tolerated, America can not long boast of liberty, and her fair sons and daughters enjoy the privileges for which our forefathers have bled, for the blood of our fathers cries from the ground for vengeance on these rebels, who are worse than Cain. I trust that if your honor hear me not on my own behalf, that you will listen to the cries of the many widows, and fatherless children whose husbands and fathers have been inhumanly butchered, and they robbed of their wearing apparel, and then turned out in the midst of winter, and driven before a lawless mob, in gangs, like cattle to the slaughter. This stain can not be wiped from the character of Governor Boggs, neither from the pages of history, but will ever remain like the spots on the sun, and will sink the character of those that uphold it, into darkness, and bring down the hoary frost upon their heads, which will sting them to their hearts, even in the summer heat of their glory, and their boasted democracy will fade like the beautiful flower in a frosty morning.

Petitioner believes that there is much virtue still left in the Government of the United States, therefore humbly appeals to your honor as the pre-

siding officer of the United States and father or guardian of the great Republic, and prays

That you will correct those miscreants, and chastise them with a proper rod, and let them experience that the character of the State of Missouri shall be preserved.

That I may be restored to the rights and privileges which were guaranteed to me by the blood of our forefathers, and by the great God who deals with all men according to their crimes.

And that petitioner be restored to his lands, and his other property restored to him, or compensation for the same, and the case between petitioner and the State of Missouri be fairly tried, and those who have murdered his friends, be dealt with according to law. And petitioner as in duty bound will ever pray.

LYMAN WIGHT.

The committee carrying these petitions all finally reached Washington and presented the case to Congress and President Van Buren.

It might be well in this connection to present some press notices to indicate the impressions they made on the public mind.

Under the head of "Matters and things in Washington," the *United States Gazette*, of Philadelphia, under date of December 25, 1839, states:

Several of the Mormons are at present in the city. Their object is to obtain compensation for the losses sustained by them in consequence of the outrages committed on them in Missouri. These statements which they have addressed to the President and Congress, present detail of robbery and butchery, at which the heart sickens. Houses burned, men slaughtered in cold blood, women driven into the woods to give birth to their offspring in the den of a wolf, are pictures too horrible for contemplation. They appear to be peaceable and harmless, and if fanaticism has led them into error, reason, not violence, should be employed to reclaim them.

Joe Smith, the leader and prophet of the sect, who professes to have received the golden plates on which the Mormon creed was transcribed, and who has figured so conspicuously in the fight, is a tall, muscular man, with a countenance not absolutely unintellectual. On the contrary it exhibits much shrewdness of character. His height is full six feet, and his general appearance is that of a plain yeoman, intended rather for the cultivation of the soil, than the expounder of prophecy. Without the advantages of education, he has applied himself, with much industry, to the acquisition of knowledge, and although his diction is inaccurate, and his selection of words not always in good taste, he converses very fluently on the subject nearest to his heart, and whatever may be thought of the

correctness of his opinions, no one who talks with him can doubt that his convictions of their truth are sincere and settled. His eye betokens a resolute spirit, and he would doubtless go to the stake to attest his firmness and devotion, with as little hesitation as did any of the martyrs of the olden time. It is not probable that any relief will be obtained by these persons from the Federal Government. Their remedy lies against the State of Missouri. But it is to be apprehended, from the deep sense of their wrongs, which rankles in their hearts, and the determination they evince to right themselves, if they can not be protected by the law, that they will return to Missouri, and commence a retributive course of action, which from their numbers, may be productive of greater evils than those which have already occurred.

I understand that the followers of this new creed, throughout the United States, already exceed 200,000, and that they are still on the increase.

Persecution swells their ranks. There are two others of their leaders here, Sidney Rigdon, and Judge Higbee, of whom I may give you some account in another letter.—*United States Gazette, published by Joseph R. Chandler, 66 Dock Street, Philadelphia, December 25, 1839.*

The subsequent letter referred to above reads:

Joe Smith, the prophet and leader of the Mormons, has been for a week or ten days on a visit to some northern city, it may be, Philadelphia. The principal Mormon now in the city is Sidney Rigdon, one of the great preachers of that sect. He is at present confined by indisposition, and has not appeared much in public. His manners are quiet and inoffensive; his acquirements are considerable, and his conversation is pleasing. I should deem him a very good instrument for the making of converts among those who are to be worked upon by a plausible air and cunning address. His voice is gentle, scarcely louder than a woman's whisper, and when he speaks of the persecutions with which those of his peculiar faith have been assailed, his language approaches to eloquence. On the whole, however, I have strong doubts whether he is as earnest in the belief of the doctrines he promulgates as Smith. Judge Higbee, another of the leaders of this sect, has also been in the city—one of the deputies, I believe, to obtain redress and recompense for the injuries inflicted on them. He is an open, ruddy-faced, intelligent man, and appears to have an entire honesty of conviction and purpose. The success of this mission is very problematical. I understand the President received the missionaries coolly, and talked about the delicacy of his position, and his unwillingness to offend the representative from Missouri, i. e., Mr. Benton.—*United States Gazette, January 3, 1840.*

The petition of this committee is published in the Church History, volume 2, pages 378 to 396, and should be read in connection with this article. After doing all that could be done,

other members of the committee left the city, leaving Judge Elias Higbee to take care of their interests. The memorial was referred to the Senate committee on judiciary. Judge Higbee was permitted to appear before committee several times to present his case, at which times he was strenuously opposed by representatives of Missouri, especially Messrs. Linn and Jamieson. Finally, on March 4, 1840, the committee reported:

The committee on the judiciary to whom was referred the memorial of a delegation of the Latter Day Saints, report:

The petition of the memorialists set forth in substance that a portion of their sect commenced a settlement in the county of Jackson, in the State of Missouri, in the summer of 1831; that they bought lands, built houses, erected churches, and established their homes, and engaged in all the various occupations of life; that they were expelled from that county in 1833 by a mob, under circumstances of great outrages, cruelty, and oppression, and against all law, and without any offense committed on their part, and to the destruction of property to the amount of \$120,000; that the society thus expelled amounted to about 12,000 souls; that no compensation was ever made for the destruction of their property in Jackson; that after their expulsion from Jackson County they settled in Clay County, on the opposite side of the Missouri River, where they purchased lands, and entered others at the land office, where they resided peaceably for three years, engaged in cultivation and other useful and active employments, when the mob again threatened their peace, lives, and property; and they became alarmed, and finally made a treaty with the citizens of Clay County, that they should purchase their lands, and the Saints should remove; which was complied with on their part, and the Saints removed to the county of Caldwell, where they took up their abode and reestablished their settlement, not without heavy pecuniary losses and other inconveniences; that the citizens of Clay County never paid them for their lands, except for a small part. They remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired, by purchase from the Government, the settlers, and preemptioners almost all the lands in the county of Caldwell and a portion of the lands in Daviess and Carroll counties—the former county being almost entirely settled by the Saints, and they were rapidly filling up the two latter counties.

Those counties, when the Saints first commenced their settlement, were for the most part wild and uncultivated, and they had converted them into large and well-improved farms, well stocked. Land had risen in value to ten or even twenty-five dollars per acre, and these counties were rapidly advancing in cultivation and wealth.

That in August, 1838, a riot commenced, growing out of an attempt of a Saint to vote, which resulted in creating great excitement and the

perpetration of many scenes of lawless outrage, which are set forth in the petition. That they were finally compelled to fly from those counties, and on October 11, 1838, they sought safety by that means, with their families, leaving many of their effects behind. That they had previously applied to the constituted authorities of Missouri for protection, but in vain. They allege that they were pursued by the mob; that conflicts ensued; deaths occurred on each side; and finally a force was organized under the authority of the governor of the State of Missouri, with orders to drive the Saints from the State or exterminate them. The Saints thereupon determined to make no further resistance, but to submit themselves to the authorities of the State.

Several of the Saints were arrested and imprisoned on a charge of treason against the State; and the rest, amounting to about 15,000 souls, fled into other States, principally in Illinois, where they now reside.

The petition is drawn up at great length, and sets forth with feeling and eloquence the wrongs of which they complain; justifies their own conduct, and aggravates that of those whom they call their persecutors, and concludes by saying they see no redress, unless it be obtained of the Congress of the United States, to whom they make their solemn, last appeal, as American citizens, as Christians, and as men; to which decision they say they will submit.

The committee have examined the case presented by the petition, and heard the views urged by their agent, with care and attention; and after full examination and consideration, unanimously concur in the opinion:

That the case presented for their investigation is not such a one as will justify or authorize any interposition by this Government.

The wrongs complained of are not alleged to be committed by any of the officers of the United States, or under the authority of its Government in any manner whatever. The allegations in the petition relate to the acts of its citizens, and inhabitants and authorities of the State of Missouri, of which State the petitioners were at the time citizens or inhabitants.

The grievances complained of in the petition are alleged to have been done within the territory of the State of Missouri. The committee under these circumstances have not considered themselves justified in inquiring into the truth or falsehood of the facts charged in the petition. If they are true, the petitioners must seek relief in the courts of judicature of the State of Missouri, or of the United States, which has the appropriate jurisdiction to administer full and adequate redress for the wrongs complained of, and doubtless will do so fairly and impartially; or the petitioners may, if they see proper, apply to the justice and magnanimity of the State of Missouri—an appeal which the committee feel justified in believing will never be made in vain by the injured or oppressed.

It can never be presumed that a State either wants the power or lacks the disposition to redress the wrongs of its own citizens, committed within her own territory, whether they proceed from the lawless acts of

her officers or any other persons. The committee therefore report that they recommend the passage of the following resolution:

"Resolved, That the committee on the judiciary be discharged from the further consideration of the memorial in this case; and that the memorialists have leave to withdraw the papers which accompany their memorials."

Joseph Smith reported the interview with the President as follows:

During my stay I had an interview with Martin Van Buren, the President, who treated me very insolently, and it was with great reluctance he listened to our message, which when he had heard, he said, "Gentlemen, your cause is just, but I can do nothing for you"; and, "If I take up for you, I shall lose the vote of Missouri." His whole course went to show that he was an office seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. I found him such a man as I could not conscientiously support at the head of our noble Republic. I also had an interview with Mr. John C. Calhoun, whose conduct towards me very ill became his station.

Thus ended the effort to carry out the instruction to importune the President. According to the instruction, the only thing left was to leave the issue with God. This was done in the following manner. At the April conference of 1840, held at Nauvoo, the committee reported, whereupon a committee of five, viz, Robert D. Foster, Orson Hyde, John E. Page, Joseph Wood and Robert B. Thompson, was appointed to draft resolutions expressive of the sentiment of the conference. The committee report was adopted, reading as follows:

Whereas, we learn with deep sorrow, regret, and disappointment that the committee on judiciary, to whom was referred the memorial of the members of the Church of Jesus Christ of Latter Day Saints (commonly called Mormons), complaining of the grievances suffered by them in the State of Missouri, have reported unfavorably to our cause, to justice and humanity,

Therefore,

Resolved, 1st. That we consider the report of the committee on judiciary unconstitutional and subversive of the rights of a free people; and justly calls for the disapprobation of all the supporters and lovers of good government and republican principles.

Resolved, 2d. That the committee state in their report that our memorial aggravated the case of our oppressors, and at the same time

say that they have not examined into the truth or falsehoods of the facts mentioned in said memorial.

Resolved, 3d. That the memorial does not aggravate the conduct of our oppressors, as every statement set forth in said memorial was substantiated by indubitable testimony, therefore, we consider the statement of the committee in regard to that part as false and ungenerous.

Resolved, 4th. That the part of the report referring us to the justice and magnanimity of the State of Missouri for redress, we deem it a great insult to our good sense, better judgment, and intelligence, when from numerous affidavits which were laid before the committee proved that we could only go into the State of Missouri contrary to the exterminating order of the governor, and consequently at the risk of our lives.

Resolved, 5th. That after repeated appeals to the constituted authorities of the State of Missouri for redress, which were in vain, we fondly hoped that in the Congress of the United States ample justice would have been rendered us; and upon that consideration alone, we pledged ourselves to abide their decision.

Resolved, 6th. That the exterminating order of Governor Boggs is a direct infraction of the Constitution of the United States, and of the State of Missouri; and the committee in refusing to investigate the proceedings of [the] executive and others of the State of Missouri, and turning a deaf ear to the cries of widows, orphans, and innocent blood, we deem no less than seconding the proceedings of that murderous mob, whose deeds are recorded in heaven, and justly calls down upon their heads the righteous judgments of an offended God.

Resolved, 7th. That the thanks of this meeting be tendered to the citizens of the State of Illinois for their kind, liberal, and generous conduct towards us; and that we call upon them, as well as every patriot in this vast Republic, to aid us in all lawful endeavors to obtain redress for the injuries we have sustained.

Resolved, 8th. That the thanks of this meeting be tendered to the delegation of Illinois, for their bold, manly, noble, and independent course they have taken in presenting our case before the authorities of the Nation, amid misrepresentation, contumely, and abuse which characterized us in our suffering condition.

Resolved, 9th. That the thanks of this meeting be tendered to Governor Carlin, of Illinois, Governor Lucas, of Iowa, for their sympathy, aid, and protection; and to all other honorable gentlemen who have assisted us in our endeavors to obtain redress.

Resolved, 10th. That Joseph Smith, jr., Sidney Rigdon, and Elias Higbee, the delegates appointed by this church to visit the city of Washington to present our sufferings before the authorities of the Nation, accept of the thanks of this meeting for the prompt and efficient manner in which they have discharged their duty; and that they be requested

in the behalf of the Church of Jesus Christ of Latter Day Saints throughout the world to continue to use their endeavors to obtain redress for a suffering people; and if all hopes of obtaining satisfaction (for the injuries done us) be entirely blasted, that they then appeal our case to the court of heaven, believing that the great Jehovah, who rules over the destiny of nations and who notices the falling sparrow, will undoubtedly redress our wrongs and ere long avenge us of our adversaries.

Thus was the case filed in the court of heaven for final decision.

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#### BE OF GOOD CHEER

Let me keep your place while you rest your eyes  
On the glad, green hills, or the blue, bent skies;  
I will watch by the words you love so well,  
While other things their story tell.  
Go thou singing or praying, through days bright or drear,  
From the earth, winter storm-swept, spring blossoms appear.  
So, ever, dear heart, from the night of your gloom,  
Sweet hope shall arise like Christ from the tomb.  
Do you deem that a friend has been faithless, unkind?  
That those who should love you have been carelessly blind,  
That the day is too long, and the night is too dark?  
There's a voice in the garden, go softly and hark  
'Tis the Master's; go meet him where spring air is sweet,  
And lay all your heartaches down low at his feet,  
Then gather new hope from the sweet Eastern bloom,  
And a song from the echoes in Christ's empty tomb.

—Vida E. Smith.

## AUTOBIOGRAPHY OF ELDER CHARLES DERRY

(Continued from page 308.)

January, 1886. The year just passed has been an eventful one for the church. Brother Joseph has been in Utah calling back the wandering sheep, Josiah Ells of the Twelve has passed away, leaving a good record behind him. Many members have fallen asleep in Christ. David Whitmer of the "three witnesses" not being expected to live has repeated his testimony concerning the Book of Mormon, through the *Chicago Tribune*. The *Chicago Times* has published a very favorable article during the last week, urging that it would pay to investigate the character of Joseph Smith the Martyr. Utah has been made to feel the strong arm of the law because of the lewd practice of polygamy. It is shown that the leaders have set snares for the feet of the Government officials there, and have themselves been taken in the net. Brother Joseph thinks the younger part of the people there see the folly of resisting the law and may abandon the practice.

The truth is spreading and the church prospers, but many are lacking in their duties, hence the treasury is incapable of sustaining a large force of missionaries in the field. May God smile upon the efforts of the faithful, and may his blessing rest upon me and mine and help us improve daily unto the end. Amen.

Another year has dawned upon us; we are in possession of fair health and many comforts. Our debts are few and small, except our indebtedness to God, and that is great indeed.

On the first day of January, 1886, a severe snowstorm came and lasted until the fourth. The cold is intense. On the tenth I preached twice. Audience small, the thermometer was twenty-six degrees below zero. I remained at home writing and preaching during this month. Wife being very sick part of the time. Brother Emmerson and Brother Fallon visited us in

our affliction. On the twenty-ninth Brother Edmund Shupe fetched Alice home from her school and indeed she seemed a ministering angel unto us and was indeed so.

February 1. Under God's blessing and Alice's care, wife is fast improving. I preached in Magnolia during my stay at home. Brother Cadwell administered the sacrament to wife and Alice and myself. Brother Joseph's eldest son is dead, making four children he has laid away, two by his first wife and two by his second, besides burying his first wife, Emma.

On the fourteenth, Alice was compelled to return to her school. Wife is weak but very much improved. Brother Alma M. Fyrando has kindly sent wife such things as would conduce to her comfort and strength. She continues to improve. At Brother Cadwell's request I delivered a lecture on temperance before the Temperance Association of Harrison County in Logan.

It is reported that George Q. Cannon of Utah has been arrested after hiding up for about a year. He offered the sheriff or marshal one thousand dollars to let him free but the bribe was not taken. He had given his word that he would not try to escape, but his honor had long since fled and he jumped from the train. Truly, "The way of transgression is hard."

Two months of the year have passed away and I have been kept by storms and sickness at home, but I hope soon to be released.

On March 7 wife was able to go out. We attended meeting. I presided over the sacrament meeting and preached at night. Alice secured her school another term and is happy and so are we. On the ninth my neighbor who had not spoken to me for a year though I had spoken to him till I feared it was offensive to him, sent his wife to tell me if I needed any money he would cheerfully loan me what I wanted. I sent him word I appreciated his kind offer, but I could not think of borrowing, as I

had no certain prospect of paying it back. Thus God restrains the wrath of men and makes them befriend his children. I have had many experiences of this kind, where men have been at enmity with me for no other cause than my religion. But it always turns in my favor and I never curried their favors. Pearl desires to attend Shenandoah college and seeks our advice. I told her to go and learn all she could, she bears her own expenses from her earnings by teaching. I have paid my debts and have six cents left. I am glad to be free. Women of Utah are clamoring for the right to practice polygamy. What next?

On March 13, 1886, I attended a quarterly conference at Magnolia. President Blair, Edmund C. Brand and John Pett were with us. Brother Blair advised me to devote more time in writing for the *Herald* and let the younger men do the traveling. He has often insisted upon my doing that, urging that by that means I could present the truth to thousands, whereas my preaching is now confined to a few. If I were not so conscious of my inability, because of my lack of education, I should write more. I was appointed a delegate to the General Conference. I did not think to attend, but Brother Blair urged me to do so.

My old friend Payne Stillwell, formerly of Nobles County, Minnesota, has passed away.

On April 1 I received twelve dollars from bishop's agent for conference fare and Brother Richard Farmer gave me a dollar and John W. Wight gave me one, and Mr. Kibler of Woodbine gave me two dollars. I left for conference on the third via Des Moines. I preached on the way at Dow City and Des Moines. Brother John Pett accompanied me. I was a guest at Brother Ray's. I arrived at Lamoni on the sixth where I found a home with my brother. On the seventh, the Twelve demanded to know why Jason W. Briggs and Zenos H. Gurley were not sustained as members of that quorum. An effort

was made to place me on a committee to draft reasons for not sustaining them, but knowing that Jason did not feel well towards me, I refused to act, lest I might be charged with prejudice, which God knows I do not possess. Elders Forscutt, Crabb, Chatburn, Brand, and Edmund L. Kelley were appointed. Briggs and Gurley resigned all connection with the church. Their resignation was received. Twenty names were accepted of persons to be ordained into the Quorum of Seventies. On the sixteenth Brother Mark H. Forscutt resigned his place in the High Priests Quorum, but desired to remain as elder. His own quorum was satisfied with him, and were willing to stand by him. He insisted and his resignation was accepted. I took supper with President Joseph Smith and became acquainted with the wife of Brother David H. Smith. She seems a noble woman and I deeply sympathize with her in the affliction that has come to her family.

On the seventeenth, I returned to Des Moines and was met at the depot by Brother Robert Young who kindly entertained me. On the eighteenth I attended prayer meeting, Sunday school, and preached at night. I returned home on the nineteenth, being met at Logan with the horse and buggy by Pearl. On the twentieth Pearl left home for Shenandoah College.

The month of May was spent in the discharge of my duty in Iowa and Nebraska. I had a little experience with a lawyer friend whom I had employed to collect rent from my renter on the farm. Not receiving rent when due, I wrote him, he replied he had not received any. I visited the renter, he showed me receipts for rent paid ever since December 26 last. I also inquired about the taxes. He said he had paid them, but I found that he had not, for they were still charged up to me. Thus I learned it was not always best to put confidence in a friend. I visited George and Annie and found them in adverse circumstances.

June 1. Pearl writes that she is well satisfied with the college work. This month's labors were spent in Iowa and Dakota. Brother Davison's daughter made an application for baptism. Brother Davison thought she did not understand it. She was taken with diphtheria and died. I am satisfied that the Lord made no mistake when he enjoined upon parents the necessity of properly instructing their children that they may be baptized when eight years old. I labored in Sioux City, Richland, Little Sioux and at Six-Mile Grove. Miss Ida Kiplinger gave me one dollar and a half. I administered the sacrament to Sister Lilly Smith and administered the healing ordinance to her. I have done considerable writing to different parties in the interest of truth. I hope good will result.

On July 1 I went to Logan. I preached several times and on the tenth I attended a two-day meeting at Biglers Grove. Brother Richard Chatburn loaned me money to enable me to take up the note I had given Brother Cadwell. He loaned me the forty dollars without interest. May God bless him. I spent my sixtieth birthday, July 25, preaching in Six-Mile Grove. I feel my body weakening, but my mind retains its vigor.

On the twenty-seventh I met Brother Blair at David Chambers's. We both preached in Salem Branch. I always feel it good to be in his society. He is a lovable man. After Brother Blair left I visited the Saints and tried to encourage them in the truth. On the twenty-ninth I preached at Union Grove.

August 1. Charles Penrose of Utah has published a book in which he denies the doctrine of blood-atonement, by men having their blood shed to atone for their sins of rebellion, while their own *Journal of Discourses* contains sermons preached on that subject by Brigham Young and others, and I have heard it advocated and even threats made to carry it out. God will surely sweep away the refuge of lies. I preached in the Coil Schoolhouse and continued my labors at Six-Mile, Persia, Sa-

lem, Union Burgh, Magnolia and Moorhead. I attended a two-day meeting at the latter place. I received a letter from Sister Lilly Smith of Richland, Dakota, testifying strongly to the power of God in the healing ordinance in which I administered to her when there. She says truly "These signs follow them that believe." She says she is now able to do the work for nine men which she does daily. God be praised.

Branch and district complain to me of the wrongdoing of some, but they lack the moral courage to deal with them according to the law of God, hence the church is pestered with crafty, disorderly people, who gather a clique around them to sustain them in their wrongdoing.

September. I am glad to know that both Alice and Pearl have proved themselves worthy again of receiving first grade certificates in spite of their fears, but they are very diligent in their studies and their teaching. I reminded them of God's goodness. Alice said, "We are not grateful enough." Bigoted sectarians have opposed them getting schools because of our religion, but wherever they have taught one term they can always return.

In prayer meeting I try to encourage the more diffident ones to take an active part, but if they are too timorous, not to be discouraged, but worship in silence in their own hearts and God will accept.

A terrible earthquake shook Charlestown, South Carolina; another in Italy in which five hundred people are said to be killed. Scientists are trying to account for earthquakes; but the *New York Tribune* says no man knows the cause, and I believe it.

I received a kind letter from Brother Blair in which he highly commends my dialogue between Doctor Twine Text and Elder D. and urges me to continue to write, for the Saints and the world need meat in due season. My heart is sad because I see

my efforts to lead the Saints in the line of duty seem so abortive, but I am determined to do my duty and leave the result with them and God. My niece, Ada Derry, the loved daughter of my brother, made us a visit with our grandniece, Edna, the sweet little daughter of my nephew, Charles H. Derry. They came to attend the reunion. Ada is a sweet young woman. Her father's guardian angel indeed. She is his only daughter as Edna is the only daughter of my nephew.

On October 2, 1886, our reunion opened at Garners Grove and on the third we committed our little all into the divine care and went to worship with God's people. Presidents Smith and Blair were in charge. Elders Luff, Roth, Short, Hyde, Campbell, Garrett, Brand, McIntosh, Thomas and Derry took part in dispensing the word. The new tent was dedicated on the tenth and President Smith offered the prayer and President Blair preached the sermon. Bishops Rogers and Blakeslee were with us. Brother Blakeslee instructed us on tithing.

Thirty-four sermons were preached. Forty-two persons baptized and confirmed. The order was excellent and the prayer meetings were truly seasons of spiritual blessedness and rejoicing. The tent is paid for. We had worshiped in the open air hitherto and all appreciate the privilege of worshiping God in our commodious tent. We returned to our homes on the eleventh, much refreshed spiritually.

We received the sad news that the father of our daughter-in-law Annie, Samuel J. Marmoy, died on the tenth. He was a member of the church and we hope that he has found rest in paradise. I was called to administer to Brother Enoch Hunt several times. He is an old man, and has long been a member of the church. I went to Woodbine and heard the Reverend Smeed in the Presbyterian Church trying to tell what the new birth is. He talked a great deal of the birth of the Holy Spirit but skipped over the water and left his audience as blind as he was. "A blind leader of the blind."

While I was at Mefford's at Twelve-Mile Grove on the night of October 22, lightning struck their barn. My mare was in it with their horses; they were all gotten out without injury. My saddle was in there; I rushed in and saved that, then in my night clothes I carried water and helped the family save a haystack near to the barn. The stack was saved but the barn was burned down. I continued my labors in the Little Sioux District and through the kind efforts of Mr. Sylvester B. Kibler I made an opening in Woodbine, he having secured me the use of the Christian church.

Mrs. Matthew Hall, the wife of our Brother Hall, had never heard a sermon by a Latter Day Saint until she heard me in Woodbine on the twenty-fourth instant. She was favorably impressed and was astonished at the great difference between us and the so-called Evangelicals. Brother Hall kindly gave me five dollars. Mr. Kibler gave me two and a new hat worth three, and thus the Lord opens the way for his ministry without their appeals for charity to any but God. I continued preaching in Woodbine until November 4 to full houses, and many hearts were pricked and many eyes suffered with tears as I portrayed the gospel plan in its fullness before them. The elder of the church grasped my hand with tears in his eyes, saying, "God bless you, Brother Derry, wherever you go," and on the last night they sang as the farewell hymn, "God be with you till we meet again." Yet after all they could not bow to the gospel's fullness. I returned home. Our darling Allie was taken sick and I fetched her mother home on the thirteenth from Monona County; the disease proved to be yellow jaundice. On the fifteenth I was called to Salem to administer to young Henry Halliday, the distance of about twenty-five miles. I went and found him down with the typhoid fever. Elder Sweet and I administered to him twice, but he got no permanent relief. A terrible storm raged through the night, and the next morning I tried to return home

but the blizzard was too fearful. I managed with great difficulty and danger to get to Brother John Chapman's, five miles towards home, and was compelled to stay there. I found him very ill and administered to him. I started home on the eighteenth again, went half a mile, but the snow was so deep my horse could not carry me and I stayed with Brother Benjamin Chapman.

On the twenty-first I preached twice in Magnolia and on the twenty-third I went on to the Willow and preached the funeral of Brother Enoch Hunt. I believe he was faithful to the end. Brother Hunt's wife and friends informed me that after I administered to him on October 10 that he received help from God, so that he could attend to his chores, but on November 19, it returned upon him and took him away. This man and his aged companion had raised a large family and, in their old age, had raised at least four grandchildren. Verily they will have a glorious reward. Their sons have not walked in their steps, but their two daughters, Sisters Harper and Purcell have, and are noble mothers in Israel, and several of their grandchildren, which they raised, found the way of righteousness.

On the twenty-fifth, I conducted Thanksgiving meeting in Magnolia and ate dinner with my family at home. On December 4 I attended conference at Logan. Brethren Crabb and Hyde preached on Sunday, I having preached on Saturday night.

I was authorized to organize a branch on the Willow. Alice and Pearl presented mother with a beautiful cashmere dress. May God bless them for their filial affection. Wife, little Allie and I spent the last day of 1886 with Brother and Sister Farmer. I have sown the good seed in many places this year. Neither tongue nor pen has been idle, yet I can not boast of baptizing many but I know others have watered the seed that

I have sown and I trust it will bring fruit to the honor and glory of God. The sailing has not always been smooth, neither physically nor spiritually. I have tried to avoid evil of every kind, yet I am weak as other men and I find it requires a constant guard over my body and my spirit; and I know it is only by divine grace that I expect to attain to the divine likeness. It is a blessed thing to know that my family has always been with me in the work, always ready to sacrifice for the cause of truth. All help me all they can, by their cheerful submission to the necessity of my leaving them to struggle without me. No murmur ever escaped their lips—and I rejoice in the thought that they will fully share with me in the great reward. May God help us to endure to the end.

January 1, 1887. With the thermometer twenty degrees below zero I left home for Little Sioux, a distance of fifteen miles. I find that my powers for enduring cold and storm are on the wane. But I shall do what I can for the preparation for the coming of our Lord, for I hope to be found loving the appearance of our Lord Jesus Christ. I preached in Little Sioux on the second with the thermometer twenty-seven degrees below. I also preached in the Coffman Schoolhouse until the sixth inclusive. I read about two hundred pages of Mrs. Eddy's book on Christian Science. It is a conglomeration of truth and error—a cunning perversion of God's word.

On the seventh I returned home, then fetched my Pearl home, a distance of twenty miles through a blinding snow-storm. Two sisters in New Jersey who only knew me by my writing in the *HERALD*, kindly sent my family a box of goods worth about twenty-five dollars. They were sisters of each other in the flesh and were named Bristol and Lockhart. May God reward their kindness. The Saints advise me to stay at home, and not expose myself to the storms. Some, however, look on with envy and think I have an easy time. Such is life.

But I must do my duty, please God and my own conscience, neither being influenced unduly by applause, nor hindered by blame.

I continued my labors, visiting Reeders Mills, Valley View, Persia, Six-Mile Grove, and Salem. I preached the funeral sermon of Henry Halliday, son of the lamented Henry Halliday and Sister Alice Halliday. My old tried and true friend Robert Holt who years before had left Utah with me and so kindly aided me to get away from there, his noble wife is dead. May God remember him in his love. I preached in Woodbine from the twenty-second to the thirtieth to crowded houses.

February 1. I wish to say God was with me in my labors, especially in Woodbine. Great interest was manifested. Some told me it was the best doctrine they ever heard. One lady begged me to return, saying she had been greatly interested in the preaching. The glory is the Lord's. I was the guest of Brother and Sister Kibler who gave solid evidence of their love for the truth. But the editor of the *Twiner* never noticed our meetings at all. He was a Methodist preacher. I returned home very weary, after preaching in Samuel Purcell's house on the Willow until the third.

On the fourth our daughter came home, which gladdened our hearts. On the thirteenth I organized the Willow Valley Branch, according to instruction. John Hunt was called to preside over the branch, John Harper, priest; Allen Harper, teacher; Allen Hunt, deacon; Henry Purcell, clerk. On the fourteenth wife and I were summoned to Preparation as our dear friend Sister Elsie M. Putney, wife of Brother Jarius M. Putney was dead. It was indeed a terrible blow to us, as my wife and Sister Putney had been as sisters ever since we knew them, which was twenty-six years, lacking six days. Poor Jarius! our hearts bled for him and his children. They loved each other dearly. I preached her funeral on the fifteenth.

She had given her husband ten dollars which she had saved to be paid on tithing, which dying request was complied with and it was credited to her. As Jarius handed the money to Brother Cadwell, the bishop's agent, he said, "She was a better woman than I am a man." The Magnolia Branch now lost their president, Brother Cadwell, who had resigned because he lived so far away. He felt it was a great task. He had faithfully watched over it from its organization. The branch requested me to take charge. One brother opposed it because I was a general appointee. The branch was desirous for me to preside, though I did not desire the office, for I feared I could not do justice and attend to my ministry. I consulted with Brother Joseph Smith. He replied, "Yes, accept the presidency and select such officers as you can work with." In accord with his instruction I accepted the honor and was elected by the branch on the twenty-sixth, with this one man opposing. If others did, it was not manifest.

On the twentieth I organized a branch in Logan, Elder Phineas Cadwell, president; Sister Card, clerk; John C. Johnson, priest; Charles Kennedy, deacon. It consisted of fifty members, mostly taken from the Magnolia Branch, as were also the fifty constituting the Willow Valley Branch, taking one hundred members from Magnolia Branch altogether. I continued my labors as before, leaving the proper officers in charge during my absence. We have had more than fourteen weeks of severe winter thus far, making it very dangerous to travel, saying nothing of the cold rooms and beds one is compelled to sleep in, but I know the friends do the best they can for me.

March 1, 1887. I am far from well. On the fifth I attended conference in Magnolia. The long-standing difficulty that existed between the Spring Creek Branch and the district is settled, thank God. I held a series of meetings until the thirteenth.

A memorial of gratitude was voted by the branch to the retiring president for his faithful watchcare of the Magnolia Branch ever since it was organized. He was now transferred to the Logan Branch as its president. I continued my work in both branch and district and was blessed.

Neighbor Devolt is about to leave for Florida. I visited him to bid them farewell. With tearful eyes he said, "God bless you, Mr. Derry, your sermons have done me good; should you ever come where I am going you will always find a cordial welcome. If you ever need a home, you will find one with us." I asked God's blessing upon them and we parted, perhaps to meet no more on earth.

I have read "Calvanism in history." It is presented as being the foundation of liberty, civil and ecclesiastical, but I consider it a God-dishonoring doctrine. Its self-righteousness and self-exaltation are two of the most prominent features in it. I continued my labors in the district as usual.

April 1. I fetched Pearl from her school. The directors highly praised her as a teacher. This does me good to know that our children are a success in their calling. On the sixteenth I received a letter from President Smith stating that Brother Mark H. Forscutt had written a letter to the General Conference, a good letter confessing his wrong in so hastily resigning as a high priest, asking forgiveness, and it was granted and all disabilities removed. I wrote Joseph that the quorum had not acted on his resignation and he is at liberty to withdraw it so far as the quorum is concerned. Joseph inclosed the revelation received on the eleventh.

Cyclones, storms, fires and crimes of all kinds are the order of the day. Some object to the revelation because it speaks against the use of tobacco. These men are slaves to the evil and are not willing to give up the filthy habit.

May 1, 1887. By General Conference news I learn that my

labors are to be in the Little Sioux and Gallands Grove districts. I continued my labors. Brethren Benjamin Benson and Charles Smith painted my house free of charge, I paying for the paint. I appreciated their kindness.

I visited the Saints in Magnolia Branch, finding a good spirit prevailing. The Saints received me kindly. I was blessed in my efforts; but at the end of the quarter, on the twenty-eighth of May, I resigned my position as president of the Magnolia Branch. My mission extended into the Gallands Grove District as well as the Little Sioux District, and I knew that I could not do justice to both districts and the branch. I was urged to retain, but I would not. Finally my resignation was accepted and Brother Donald Maule was chosen as my successor, a worthy and faithful man of good experience.

David Whitmer is out in a pamphlet, claiming to be the proper leader of the church. I am wearied with contention on this subject. The man may be honest, but he certainly has no claim to that calling. In his own calling whereunto God had called him, he would be a blessing to the church. Joseph replied to him through the *Herald*.

June, 1887. Wife and Pearl with myself started for the quarterly conference at Persia. Elders Crabb, Peak, Whiting and myself did the preaching. Pearl presided at the organ. Elder William W. Blair and myself attended the Gallands Grove district conference at the Salem Branch. We both preached and returned to Persia, where he preached at night. He asked if I would accept a mission to England again. I told him I had no desire to go there, but if it was God's will I would go. I was not sent. Seventeen have been baptized at Persia. I went to Unionburg and preached several times and reorganized the branch. Elder Thomas Thomas was called to preside; Peter C. Kemmish as priest and clerk; Elder Wallace Wood, teacher; Elder Samuel S. Diggle, deacon. Six more

have been baptized at Persia. I left Unionburg on the twenty-second, promising to return by July 29.

I am wearied and have a severe cold. On the twenty-fifth and twenty-sixth, I held a two-day meeting on the Willow. Baptized Ella Ann Purcell, Betsy Fisher, and Jonathan Coleman Fisher. A Sabbath school has been organized at Persia with fifty-three members. I preached at Olympus several times. I was the guest of Brother and Sister John Harper. A man named Prose said he indorsed our teaching, but I am satisfied he does not comprehend it. He is a follower of C. T. Russell, editor of the *Watch Tower*. He claims "the righteous have their judgment now. There is no immortal spirit in man. The final judgment is before the millennial reign. The grave is paradise. Baptism nonessential. The Bible is all of God's word to man. The wicked will be annihilated after the final judgment," which is all contrary to God's word.

July 2, 1887. I returned home, found all well, thanks to our Great Father in heaven. On the third I preached on the Willow and on the fourth delivered an oration at Freely Myers's on Missouri bottom. On the fifth Alice engaged to teach the primary school at Magnolia. I am thankful, she will be at home every night, and will be a great comfort to her mother. On the sixth I administered to little Joseph Benson who had been badly burned by fireworks on the Fourth. I read *Lost Israel Found*, a book sent me by Brother William Lewis. It is instructive if only to read the theories that men put forth. It claims that the English are the ten tribes. I have no doubt some of Israel are found among them, for God said, "I will sift the house of Israel among all nations" (Amos 9: 9), but the ten tribes went into the north country. Fragments of them may be scattered along their way, on the islands of the sea. It is being admitted that the signs of the times indicate the near return of Israel to their own land. On

July 6 I had the pleasure of hearing my granddaughter, little Alice, speak very intelligently of her desires to serve the Lord; so did Mamie Emmerson. I continued to labor on the Willow, Magnolia, Olympus, Moorhead, Woodbine, Twelve-Mile and Unionburg. Several were baptized by Elder Samuel Diggle, Nancy Pettit, John Beckman, and on August 4 Samuel C. Diggle and Charles W. Kemmish were baptized by Elder Diggle.

On June 19 George's wife gave birth to their fourth child, Mary Olive Derry. On August 24 my wife and I presented the best bound Book of Mormon to our daughter Pearl as she is this day twenty years old. May God bless, guide and shield her from all evil. I continued my labors in the Little Sioux District and was kindly treated wherever I went, for which I am grateful to God and his people.

On August 26, 1887, I went to Plum Hollow, in Fremont County, to a reunion. We continued the meetings until September 4. We had excellent preaching and prayer meetings. The preachers were Joseph Smith, Luff, Elvin, Kemp, Hougas and Derry. Nine prayer meetings were held and twenty-nine sermons preached. There was quite an awakening and many desired the meetings continued. I returned to Logan and preached on baptism of the Holy Ghost. The Christian minister preached at night and denied the necessity for such baptism now. His effort was very illogical and unscriptural and he substituted bombast for argument. I replied on the eighteenth. This day Brother Phineas Cadwell and I went six miles to administer to Sister Kemmish, formerly Sister Wilkins.

On the twenty-first I went with Brother Cadwell to Harlan reunion. He sent for Pearl to preside at the organ, as he always wants her to play when he is in charge of the choir. We were the guests of Jonas W. Chatburn and wife. President Smith and Blair were in charge of the meetings. Nearly one

thousand Saints were present, about one hundred and twenty-three tents and a few covered wagons. Eight prayer meetings were held; thirty sermons preached and twenty-three baptized and confirmd. Elders Smith, Blair, Lambert, Short, Peak, Alexander H. Smith, Brand, Butterworth, Bozarth, Wight, Whiting, McIntosh, Kemp, and Derry preached the word. We had a joyous time. A Reverend Lamb, who is lecturing against the work, said he never saw such intense interest in any church. He also said, "If this work be of God nothing can overthrow it." I understand that in his lectures he said Christians had nothing to fear from the Brighamites; the Reorganized Church was the only phase of Mormonism they had to fear. The Spirit of God was truly manifest among us.

October 3, 1887. We broke camp and I returned home. This is the fortieth anniversary of my birth into the church of Christ. Nearly all of this time has been spent in the gospel ministry, I being ordained an elder to travel and preach this gospel about three months after my baptism. May I be able to endure to the end is my one desire.

While preaching at Reeders Mills a man asked me what the horses signified as seen by John on the Isle of Patmos. I told him I did not know. He thought it was strange that I should confess I did not know. I knew what others said they signified, but their statements were so contradictory that they were unreliable. He said they could not be literal horses because they had power to take peace from the earth. I told him the man that rode the horse did that. He said one man could not do that. I pointed him to Napoleon. He afterwards told Brother Haner that I had enlightened him, and he honored me for the moral courage to say, "I do not know." People love to stumble over the mysterious rather than seek to understand the simple principles of the gospel.

Elder Lamb lectured against us in Council Bluffs. Elder

Mark H. Forscutt replied very effectively. The editor of the *Globe* saw the force of the reply and compared Forscutt to Daniel Webster and wonders why he is not found in a first-class pulpit. I labored in Boomer and Hazel Dell. Hans N. Hansen presides over the Hazel Dell Branch. The members are a very devoted people and Hansen a worthy president. Elder Joseph R. Lambert preached in Magnolia and visited us. We had a pleasant time. Brother Lambert is a very efficient minister and a good man.

Brother Kibler secured the Christian church for me to preach in at Woodbine. I occupied to the best of my ability. I visited Mrs. Ann Butler, widow of Lorenzo D. Butler, formerly an elder in the church, whom I first met in Kidder Minster, England, he being there on a mission in 1849. He met Miss Ann Binnall, who lived with her parents in Woodbine Cottage, at Cross Way Green, near Kidder Minster, formed an acquaintance which terminated in their marriage. He had refused to go to Utah and became a spiritualist and infidel. They settled near the present site of Woodbine after they came to Iowa, and when the Chicago and North Western was built and a town laid out Mrs. Butler had the honor of naming it after the beautiful Woodbine Cottage in which she had been reared. I found the gospel leaven still had a lodgment in her heart and she was received into the church on her baptism performed in the days of Joseph the Martyr. Brown, a Whitmerite, is lecturing in Magnolia against the church. Joseph F. McDowell replied to him. I suffered a great deal from boils, which interfered with my work. However I continued preaching on the Willow and in the Boomer Township until the close of the month. I also administered to many sick people.

November came in smiling but bearing the breath of winter. I saw how an able man may destroy his own influence for good by sarcasm in dealing with the doctrines of other churches.

"Charity and love are healing"; I too need more of the latter. Wilford Woodruff rehashes their old story that Brother Joseph "rolled all authority on the Quorum of Twelve." But God does not change, hence the original order must prevail.

On November 11, 1887, four anarchists were hanged in Chicago. One anarchist blew his own brains out and two were sentenced to ninety-nine years of imprisonment. In company with Brother Farmer I administered to his wife who is very sick. On the twenty-third I preached the funeral of Andrew Hoffman.

Emperor William of Germany is dying—Crown Prince Frederick is suffering from disease in the throat. France seems on the eve of a revolution. Forests are burning in Illinois, no rain there for five months. Spiritualism is rampant in England and America.

On the twenty-seventh I united in marriage James E. Gunsolley and Alice J. Gamet. On the thirtieth I received good letters from John W. Wight and Lilly J. Smith. She says, "My husband declares that your preaching has prevented him from joining any other church and he is becoming more thoughtful." If he shall be led into the church of Christ, I shall be amply repaid. Brother Wight desires prayer in his defense of the truth against a Methodist minister. May God aid him. Weather very stormy and cold, but I went and preached on the Willow.

December 1, I suffered so that I can hardly get around without pain, but I went to hold meeting at John Purcell's, but it rained so that only two came, John Harper and wife. I returned home where I remained sick until the eighteenth. I there studied the Word and wrote for the *Herald*. Alice gave me thirty-five dollars to pay for my buggy. Pearl gave me seven dollars for an overcoat. May God bless them both. I then went and preached in the Obanion Schoolhouse.

On December 21 a circle appeared around the moon and another whose lower part went through the center of the first, going right across the center of the moon's disk, and bright enough to be seen on the face of the moon; others saw a third circle with "moon dogs." The sight was unusual to say the least. Hearing that some held hard feelings against me, I visited the parties but could find no trace. I told the Saints if they would point out any wrong I had done I would make it right if I had to pass through fire. I try to do my duty and my conscience would not be satisfied with anything less. Brother John Eames of Wyoming has passed away to his rest.

I spent Christmas at home with my wife and daughters and granddaughter. They presented me a new vest and a pair of fine slippers. Sister Lilly Smith says Brother John W. Wight preached twenty-nine sermons in reply to a Methodist preacher. The citizens presented him with twenty-four dollars. Surely there must be some of God's people there.

My son George is in hard straits and it is impossible for me to help him. I would be glad to do so. It is reported that sixty persons have perished in a blizzard in Kansas. The political sky is darkened by war clouds which threaten to burst upon Europe. Russia, Austria, and Germany are rushing men and munitions of war to the front. The gospel is slowly gaining ground, but wrong still triumphs. I have just written an article to the *Herald*, entitled "Gratitude." My Pearl is not well, but the rest of the family are well and we are blessed with evidences of God's goodness in many ways. As the year closes and I look over its past months, I trust I have done some good and if in my weakness I have failed, God knows my desires are to do only his will and I pray that I may have strength to glorify his name. Amen.

(To be continued.)

## BIOGRAPHY OF JOSEPH F. BURTON

BY EMMA B. BURTON

(Continued from page 326.)

That same day we left San Francisco for Papeete on the *City of Papeete*.

Friday, September 20. Very smooth sea. Delayed by reason of some breakage in the machinery. Sunday I preached in the saloon. Fine weather all the week. Strong breeze from the southwest while passing the doldrum line. On Tuesday, September 29, Brother Alexander H. Smith preached an excellent sermon on board the ship from the text in Matthew 27: 22: "What then shall I do with Jesus, which is called the Christ?" All who heard were much pleased, except possibly a few who patiently listened to unavoidable evidence of the divinity of Christ's work.

On Tuesday, October 1, we made the land at about ten-thirty a. m. It was the island of Tikehau. We did not see Rairoa until about eleven-thirty. We sailed close to Tikehau and on between that island and Rairoa—the pass in which the *Evanelia* was sunk. On Wednesday at daylight we were off the lighthouse on Point Venus, and by nine a. m. were at the quay in Papeete. We went on shore (in honor of the Patriarch, John W. Peterson had a carriage in waiting to drive to Harona) and the first building we entered was the chapel in which the Saints were gathered. Here they sang praises, and offered thanks to God for his loving, watchful care over us, and for sending the patriarch and all of us to them. After their speeches were responded to, and a very friendly greeting and handshaking with everyone, children and all, we repaired to the missionary house and partook of a dinner that had been carefully prepared by the native Saints. On Thursday, we (Alexander H. Smith and I) visited Consul Doty, Mr. Henry, and Lawyer Bonet and also got our typewriters through the customhouse.

Friday, October 4, we (the new arrivals), i. e., Brother Alexander H. Smith and his secretary, Leon Gould, John W. Gilbert and wife, Emma and I, went to Tiona. We all were excellently made welcome by the Saints of both Tiona and Tarona.

Tuesday, October 8, the above-named six new arrivals, also Metuaore and wife, Pohemiti and wife and Tapuni and wife left Papeete on the steamer *Southern Cross* for Raroia. Elder John W. Peterson and wife were prevented from taking this trip because Sister Peterson was in the hospital. The second morning out we touched at the island of Anaa. Since the steamer had to discharge some cargo that would take them till the afternoon, we all went ashore, were gladly received by the islanders, who prepared dinner for us in native style; and we went on board again about four p. m. Next morning we touched at Makemo, but as there were no Saints there, we did not go ashore. The one elder that was there, Luko, came on board the steamer to meet us.

On Saturday the twelfth we all landed at Rairoa and were royally received by the church members of that island and a few from Taenga and Makemo. We held several meetings each day of the week following our arrival and four on Sundays, including Sunday school, and dedicated "Betela Noa" (i. e., Bethel, a place for sacred services, their Niau house of worship).

During the following week, Brother Alexander H. Smith was very sick for twenty-four hours. It seemed for a while as if his last moments had come, but with the remedy that Doctor Frazier provided Elder Burton for extreme pain, he was at length relieved to the great joy of us all. Word had been sent some weeks before to the Hao and Amanu branches at what time the conference would be held on that island, and for as many as could to come from those branches. While they waited for the brethren to come from those branches, they held meetings and divided the preaching among the three missionaries. On Thursday night Elia came in his boat from Amanu, bringing several from both Amanu and Hao.

On Friday, October 25, we began our conference in Rairoa in the newly-dedicated Niau tabernacle. Brother Alexander H. Smith, presiding, I assisting, Pohemiti, secretary, John W. Gilbert, foreign secretary. At this conference Brother Janssen was accepted as missionary, and Tapuni, Tepuaitu, Elia and others. John W. Gilbert as president of Fakarava Division, Taneterau, his assistant. The names of Tapuni, Taneterau and Kehauri were presented to the conference as worthy of ordination to the Quorum of Seventy. Metuaore was received as worthy of ordination as bishop of the islands, as yet to be presented to the church at Kaukura. All officers and missionaries and those who had come to them from America were sustained.

October 26, Saturday at eight a. m. we, that is, Alexander H. Smith, Leon Gould, Emma and I, Pohemiti, wife and child, Metuaore, Temaiia, wife and child, and a boy, twelve of us in a very small boat of Temarei's, started for Kaukura. The wind had been blowing all night and the sea was pretty rough but wind was fair and was moderating. We had a dangerous experience getting into the pass near Taenga, at about seven p. m. Held four meetings on Sunday at Taenga and tarried over Monday to allow the people to prepare for the trip to Kaukura, as eight more were intending to go with us, in another and larger boat, which is twenty-seven feet long and twelve feet wide.

On Tuesday, twenty-ninth, left Taenga at seven a. m. and got to Makemo inside the lake; slept ashore. Next day got to the upper end

of the lake, anchored and went ashore and cooked supper and waited until seven p. m. for the force of the tide to run out through the pass and started for Fakarava.

This was Wednesday, October 30. Arrived at Fakarava three a. m. Friday morning and left again about six p. m. A pleasant, fresh breeze all night, and next morning we saw the island of Kaukura, and about two p. m. we landed in Panau, Kaukura (a most pleasant run of between three hundred and fifty and four hundred miles). A small but very nicely plastered house with porches all around was prepared for Brother Alexander H. Smith and his secretary, Leon Gould. This house was nearest the conference building that was not yet quite finished. Emma and I were again appointed to occupy the policeman's house. During Sunday and the week following, meetings were held, each time Brother Alexander H. Smith preached, Elder Burton interpreted. Saints kept gathering in from the near islands, Sunday evening Brother and Sister Peterson came from Papeete on the steamer.

A few blessings were given after conference, and on Thursday morning we left Panau in Putoa's boat. A very rough night. Alexander H. Smith, Leon Gould, John and Lillie Peterson, Emma and I, Pohemiti and Metuaore, Putoa and three native sailors.

The latter part of the day was squally and the night was very rough. Those on deck were drenched with the sea, and at times it was difficult to be kept from being thrown overboard, but a quick run was made and in the morning the island of Tahiti loomed up to view, and at seven p. m. all landed in Papeete, a hungry crowd, and walked directly to a native restaurant. This was Friday evening. Saturday was occupied in getting fixed to live again. We had been camping since October 4. On Sunday the natives occupied at the eight o'clock preaching, but the other three services were given to the three white missionaries. Elder Burton translated for Elder Smith. On the following Tuesday we of the missionary house took a nice lunch and went by wagon, the big, covered carry-all from the livery stable to Tautua, left the wagon at the foot of the mountain where the road merged into a footpath. and climbed the mountain to see the falls. The driver took the horses back to the stable, but left the wagon. This was fortunate for the party. There were great, tall orange trees, bananas, and other fruits on the side of the track all along, and the orange-eaters

had a feast. It was a hot climb up the mountain among the trees where one could scarcely get a breath of air, but the view, and the sight of the great falls (I regret that I do not know how far the great sheet of water fell), was compensation for the effort. The party had gotten back and selected a place to spread the cloth and eat their lunch near the wagon, but the large drops of rain that commenced to fall admonished them to get to the shelter of the wagon, as quickly as possible, so their lunch was eaten from their laps. They sat there nearly three hours waiting for their horses to come back and take them home. The following Sunday evening Brother Alexander H. Smith preached in the evening in English; quite a number of English-speaking people were present.

On Tuesday, November 26, 1901, our conference occupied the morning and afternoon; at two p. m. Metuaore was ordained high priest and bishop by Alexander H. Smith and Joseph F. Burton. These special conferences were held in various parts of the mission to give Brother Alexander Smith opportunity to meet with the Saints and the Saints with him. Also to give him opportunity to see the working of the mission, and to perform the part that he was sent to do. Quite a number received their blessings, but not nearly so many as wanted them. During the next week Brothers Smith and Gould received a number of presents of shells, curios and native hats that tested their skill in packing to be able to carry them all. By having a tall tin box made in which to carry the hats, they managed to get the rest in shape to carry. On Monday, December 2, they boarded the steamer *Ovalau* for Sydney, Australia, by way of Auckland.

I must here say that the native Saints did nobly by their distinguished visitors in providing the best that the islands afforded. They even robbed their sitting hens of a portion of their eggs, if more were needed than could otherwise be pro-

vided. They themselves could see no difference between a fresh egg and one that had been sat on several days, and could not understand that anyone else should.

When leaving Kaukura the Saints of the upper island made up quite an offering of money as their share of caring for them, which with that which the Tarona and Tiona Saints brought in fresh from the market furnished an ample supply.

On the following Monday after Brother Smith had left for Australia, Elder John Hawkins and ten of the Tubuai Saints arrived from Tubuai to attend a conference, and meet the prophet's brother who was also one of the First Presidency. They were greatly disappointed because the conference was over and more because the patriarch was gone. Elder Burton was very glad Brother Hawkins had come, and made a place for him to remain with us at the missionary house, and help him revise the translating of the Doctrine and Covenants, for though Mr. Henry's translation was correct in one sense it was obvious that the translator should be one who was acquainted with the meaning of the English of it, and with the spirit of the latter-day work, to give the true meaning of many sentences. Mr. Henry said that he had never translated anything that was so hard to render the meaning of.

On Monday, December 16, 1901, Brother John Hawkins and I began the correction of Mr. Henry's translation of the Doctrine and Covenants. On this day, January 1, 1902, we had finished as far as the end of section 40 which section Mr. Henry had skipped and had not translated. We translated and corrected it as it will be in the Book of Doctrine and Covenants. On this day, January 1, 1902, the brethren here in Tarona chose their officers for the year and made an aroha (a present of money), for us.

We are well. Emma and I, and Brother Hawkins are living in the missionary house. John Wilmer Gilbert and wife are up to Raroia or Hao, and John W. Peterson and wife art at the Paumotus.

On Sunday, March 10, John and Lillie Peterson left the mission in steamer *Australia* for America. On March 22, John Hawkins and I finished work on the Doctrine and Covenants and we began making arrangements for our conference.

This month we planted trees each side of the road in front of the

missionary house, and built a fence, fixed up the pathway from the house to the road, and Moe brought coral sand from Arutua to cover it. On Saturday, Wilmer and Laura Gilbert and about thirty Saints of the Takapoto Branch came on the *Teavaroa* to attend conference.

Sunday, April 6, 1902. Conference began by choosing their missionary in charge and John Hawkins as presidents, Pohemiti and Turatahi secretaries and Wilmer Gilbert, foreign secretary, Metuaore and Alfred advertising secretaries. Wilmer Gilbert, John Hawkins and Wiriamu preached. After preaching in the evening the Saints had a "himene" (a song service). Conference continued until Friday, April 11, when we adjourned about four p. m. It was resolved that the Saints borrow from Mapuhi one thousand, three hundred and eighty dollars in Chile money to be returned with interest by April 11, 1903, in buffa or pearl shell. Conference consented to repair the mission house, using the book money for the purpose. Wilmer Gilbert was appointed president of the Tahiti division. Pou Haraotea, president of Fakarava division, Putoa assistant to Wilmer Gilbert and Tepava assistant to Pou.

On Friday, eighteenth, the last of the Saints left Tahiti for their homes in the Manihi boat and the *Teavaroa*. A very few Saints left in Taronā. Uncle John Hawkins left on Wednesday, sixteenth, on Moe's boat for Kaukura via Tautira.

The question had been sprung among the natives concerning native missionaries' support, that the native missionaries did not get so much as the American missionaries. There was quite a discussion about the matter. Elder Burton pointed out the difference in circumstances that the natives did not require so much. They wore very little clothing, always went barefoot, and were accustomed to subsisting on native food, besides that they did not give hardly any of their time exclusively to missionary work; that when they were in the field in discharge of their duty their wants should be supplied just the same as the American missionary. This called for a writing:

June 27 I wrote a letter to Bishop Metuaore, showing needs of the mission for more money for missionaries, and no distinction to be allowed between native and foreign, except leading officers must be kept in the field in the order of their appointment. Translated and sent to Hotu and Lui by Metuaore.

The Saints of Niau had been almost clamoring for some time for Elder Burton and wife to visit them at their island. Up to this time there had been no opening for them to do so, but

now that the translating of the Doctrine and Covenants was done, the Sunday school books that had been printed on the mimeograph were ready for distribution (some had been distributed at conference) and the missionary felt the need of change; they embraced the opportunity. He wanted also to commence typewriting the manuscript of the Doctrine and Covenants in native tongue, and since there would only be the Saints who lived on the island, he would not have so many interruptions. In the evenings he could talk with, and instruct the Saints. A little schooner was about to sail to that island, so on Friday, August 1, we left Papeete on the *Henry* for Niau. On Sunday, August 3, we had to get to Maketea where some cargo was to be discharged and buffa taken in. We went ashore and remained till Monday afternoon; delivered new Sunday school books there, and preached Sunday evening.

On Tuesday, August 7 we got to Avatoru, on the island of Rairoa, met Wilmer Gilbert and Laura and gave them one box of oranges and a box of pineapples and bananas, and left the Sunday school books for Avatoru and Tiputa. We left there Friday, and on Saturday landed at Kaukura. Met Taneterau, Tapuni, Ioane Tamaiti and Tetuarere. Delivered new Sunday school books for Panau, fifty, Arutua thirty-four, and Apataki fifteen. Left again on same day for Niau, and arrived on Sunday afternoon August 11. We were set ashore five miles below the town end and walked most of that distance when we were met by a lad, a grandson of Pohemiti, who had come for us with a horse and the flooring of a cart with a sheet over it. No sideboards or seat, but it was hailed with gladness. We were received with gladness, and conducted to an English built and furnished home, with English accommodations for cooking. The owner being away we were to have the house all to ourselves.

We attended meeting in the evening and took part in the exercises concerning the location of the tribes of Israel, and the tabernacle in the wilderness. Preached in their Niau chapel in the day, and on Monday, August 18, 1902, began revising the manuscript of the Doctrine and Covenants with D. M. Pohemiti (who was an expert in the language). On Wednesday, twentieth, had gotten as far as one hundred and twenty pages of manuscript, and on Saturday, twenty-third, finished revising all the manuscript. I have with me, i. e., from page 1 to page 252, and from page 384 to 417. By mistake left the intervening pages in Papeete.

On Monday, August 25 I began typewriting the manuscript of Doctrine and Covenants in the Tahitian language as revised and corrected by me

with the help of John Hawkins, for all of the manuscript, and of Pohemiti for the manuscript enumerated in these notes.

Tuesday, August 20. Teaching Neri, Tufau and others to get their longitude by an altitude of the sun, morning and evening.

Wednesday, twenty-seventh. Felt very much oppressed, to-day, and found my spirit grieving, often weeping in spirit, without apparent cause here, but I think there may be cause for it in America. May God bless the children and their children. I have been so interrupted with my typewriting that I have only got to paragraph 4, section 3, to-day.

Saturday, September 6, copied translation of Doctrine and Covenants to section 17, paragraph 4, thirty-five pages. Wrote to Brother Parkin and others to go by the September steamer from Papeete.

Since Elder Burton was only to stay one more day in Niau he gave the time to the people, the whole branch called to have a farewell talk, not all at one time, but pretty near all, brought arohas and made speeches. In Temai's speech he said, "We are glad you came and made a visit among us, you have done us good in many ways, but you have condemned us, too, and that makes us feel uncomfortable," paused a little while then added, "Do you ask how you have condemned us? In this way: We have been idle most of the time since you came, and in our idle hours we have come over here many times, even many times in a day, but always found you both busy.

"At no time have we found you idle, and seeing you hard at work always, has condemned us for our idleness." If the brethren came on any business or wanted instruction or anything pertaining to the work, the missionary always put by his work, but if it was only to while away the time, he went right on with his own work with a word now and then, usually to say something cheerful or comical to cause a laugh among them.

The typewriter was a piece of furniture that was altogether new to some of them, and they seemed never tired of watching him write with it. Some would want him to tell that talking machine to say something about them, and when it would say things that they did not care for their missionary to know, it would make a great laugh among them, especially those who were not the interested parties.

After a very pleasant visit in Niau of about thirty days we left on Monday, September 8, on the little schooner *Manu Reva* for Papeete. Came to anchor Wednesday evening, at Taunoa, and walked to Taronā, three or four miles. Got to Taronā near ten p. m. as the last of the brethren were leaving the church after prayer meeting.

Oh, how good it was to get to our missionary home again; as usual after a trip at sea, we were nearly starved. It is not the custom of the natives to have any cold victuals left over, but Teau brought in some oranges and other fruit.

On Wednesday, September 24, sent four boxes of fruit and provisions to Kaukura to Brother Gilbert and wife, also sent letters, continued typewriting the translation of the Doctrine and Covenants.

On October 4 had finished to page 115 of Doctrine and Covenants and 105 of the typewritten copy. Have written to Brother Joseph asking for preface of Doctrine and Covenants, also for instruction concerning the word *you* as used in a certain paragraph.

This little word *you* was often quite difficult to translate properly. In the English it was very indefinite as to whether it means an individual, a party or a multitude, but not so in the Tahitian. If the word refers to one only it is translated *oe*, if two persons, it is *oura*, if three or more it is *outou*. Therefore great care had to be taken to give the Tahitian reader the proper meaning.

January 6, 1903. With heart filled with gratitude to God I have to-day finished typewriting the Doctrine and Covenants in the Tahitian language, and the preface by Brother Joseph, an excellent introduction to the book here. Pohemiti arrived to-day, and we will soon reread together the translation thus written and correct what errors we find.

On Friday, January 16, Pohemiti and I finished rereading the typewritten copy of the Doctrine and Covenants and on Monday, January 19, I finished typewriting the table of contents in the Tahitian. Thus the last words are written in the Tahitian ready for the printer, but I will reread it once again if possible, with Alfred Sanford.

To the reader it will appear that the correction of the translation of the Doctrine and Covenants and typewriting the same was all that claimed the missionary's time. He had spoken of little else, because to him, it was all-important work to render a correct translation of these latter-day revelations and instructions to the church. All his other work was not to be compared in importance as he viewed it to that important work,

and the responsibility that rested upon him in the matter, though his other duties were many.

When he went to the islands on that second mission he had brought a mimeograph, and outfit for printing the Sunday school and Book of Mormon lessons. Those Sunday school lessons he translated himself, taking them to Alfred Sanford for correction. He also must help in the printing, and to prepare the stencils. The heat had such a bad effect on the waxed paper that about three had to be made to each lesson.

Then he also brought one of Bancroft's large maps of the world. On one side was a map of the United States, and from it he taught the natives many things that they had not known before of different countries, of rivers, mountains, volcanoes, etc. And also he taught the sailor brethren and some that were not brethren how to get their position at sea by the sun. Although the ocean was the highway from island to island, those who traveled it so frequently knew nothing about navigation. They knew in what direction the islands lay from their starting point, and ran for them. They sighted first one, then another, and felt their way along, but often made mistakes and after suffering much would fetch up at an island a long way from where they started for. It was wonderful to see the patience exercised by the weary missionary when called upon to lay aside the work he was busily engaged in to teach or entertain the native brethren who called and desired to be taught or instructed. One of the most beautiful pictures to look back upon in the island life, was that of Saturday afternoons when the busy missionary would cover up his typewriter, pile up his books and papers, put his writing table in order, and take down his Bibles, the native and English, to prepare for his Sunday duties. It seemed at such times that a hallowed influence would fill the room and shine from his countenance, and whether an overruling power prevented or it just hap-

pened so, the writer is not prepared to say, but it did seem as if he was interrupted less during these few hours than at other times.

But Sunday mornings were not his own. It had been the custom of the natives from all time to pay their church debts, or bring moneys for all church purposes on Sunday morning, the first day of the week, and though they rather overdid the apostle's instructions, there were good reasons for not abolishing the custom, and so it had to be endured.

According to the notes I find, Elder Burton had finished the rereading of the typewritten copy of the Doctrine and Covenants on January 27, 1903. Just as it was finished some one came running saying that Hikueru had been submerged in the sea. Brother and Sister John W. Gilbert were on that island the last heard from, therefore Elder Burton hurriedly left the house to go to the water front to ascertain how the news came, and met Brother and Sister Gilbert coming to the house. They had come from the island of Hikueru in the small steamer *Excelsior* with many other refugees. They had a sad tale to tell. The island had been submerged in the hurricane of January 14 to 16. Three hundred and seventy-eight had been drowned in Hikueru. These were the people who were in the motu, as it was called, across the lake from the city. Those on the main body of the island where the city was, saved themselves in one way and another. Brother and Sister Gilbert were helped up on the short piece of a large branch of an old and well-rooted burau tree. The submerging came on gradually, which gave them time to save a few things. The sea would work over the island then recede, during which time the corrugated roofs of houses were torn apart and flying in the air like chips. Coconut trees were being broken off, and carried from place to place, some being uprooted. The natives had built a staging in some way between four coconut trees,

on which some things and some natives were saved. Brother Gilbert having a few dollars in money, put it in an old pair of shoes and tied them up as high as he could reach in a big coconut tree, and although in plain sight, it was perfectly safe. No one wanted the old shoes, and never dreamed that there was money in them.

When the storm and sea subsided there was not a building left on the island. Those that were of stone and heavy mason work were swept away as easily as the wooden buildings, and the immediate danger was over; but other dangers menaced. There was little food to be found and no fresh water. The native governor was on the island and gave Brother Gilbert liberty to appropriate whatever he found on the island that would construct a distillery that would produce fresh water from salt water. This he did, and thus for a week saved the people by this dangerous work, dangerous because with the imperfect putting together of the pipes, it was liable to blow up at any time. Hope had almost died out when they saw the little steamer coming to the rescue.

The conference for April, 1903, was to have been held in Hikueru, but now there must be a change, so without losing any time, Elder Burton called several of the elders and brethren together at the missionary home, to make arrangements for the change. It was concluded that since they did not know the conditions of the other islands, the conference would be held at Tarona, Papeete. They had opportunity to send word to several of the nearest islands the next day, and later to the other branches, so by conference time there was quite a gathering. As the news came in from the various islands it was learned that about five hundred and fifty persons lost their lives in the storm of January 14 to 16. Conference passed off peacefully, but was very sad because of the many losses, and broken families.

Tuesday, April 14. I feel very peaceful this evening, and my soul is filled with a trusting spirit in Jesus, and I feel as though some good thing has been said, or done for me in the conference at home to-day, or in the conference Monday.

April 20. I took the first pages of copy of Doctrine and Covenants to Mr. Brault to-day. He has agreed to print one thousand copies, good covers, for seven hundred dollars, French money, four hundred dollars to be paid the first, and three hundred dollars the second year.

Wednesday, April 29. John W. Gilbert and wife left Papeete on the *Eimeo* for Niau. Paid forty dollars Chile money for the two passages.

Mail on the *Mariposa* arrived on Monday, May 11. I am reappointed here and Brother Gilbert also.

Monday, May 25. Sent three boxes to Niau to Brother and Sister Gilbert, oranges, feis, a pumpkin, a cake and their mail, with some letters from us. Last week sent a case of oranges, some cookies, which Emma made, nuts, etc., to Brother John Hawkins at Arutua on the *Hitinui*.

July 31. Sent a box of food to Brother Gilbert to Apataki, also their American mail on a small vessel. Food was scarce in the Paumotus after the flood and the missionary embraced every opportunity to send food and fruit to the white missionaries in the low islands.

Monday, August 3. Sister Gilbert came from Ahe on the *Hitinui* with Hotu, left Brother Gilbert at Ahe. She was not well.

On Saturday evening of September 19 Brother Gilbert arrived in Papeete on a ten-ton boat, and is getting ready to go home to America on the *Mariposa* of October 6.

September 30. Gave Brother Gilbert two hundred eighty-nine dollars and twenty cents Chile money, for his passage to California. They left Papeete on October 6.

December 30 and 31. Made a success with the mimeograph in printing the Religio lessons from Book of Mormon written by Emma, and proof read to-day, December 31, the 244th page of Doctrine and Covenants, a part of paragraph 1, section 94. This far is printed up to-day, one hundred and fifty pages to be printed in the month of January.

We had a fine Christmas tree. Several of the leading families of white people were present. Saturday evening of January 16, 1904, the teacher and priest of the branch paid us an official visit.

This visit was at the missionary's request. The officers did not want to do so, but the missionary told them that he and his wife wanted the benefits of their visit as well as the rest of the branch, and truly it was a benefit.

Just prior to their coming we were talking about tithing, and of the statement that Brother Daniel S. Mills made to me just prior to his death, which was, "Tell the Saints to obey the law, for there is more in it than we have ever dreamed of." And while there the brethren were praying and during the evening, Emma saw by the Spirit's aid, the necessity of

keeping the law, as "God gave it to us. Not only as we may think is right, but keep it as he told us to, and then the Lord would be bound by his promise to bless us," etc.

The writer remembers well that evening, and that vivid testimony. Her mind was still imbued with the spirit of it Sunday forenoon, and asking permission of the missionary, she spoke of it in the afternoon prayer meeting. It caused a great awakening among the native Saints on the law of tithing for the Spirit bore witness to a marked degree and the subject was spoken upon by all who spoke and there were many. One sister said she felt as if she had been asleep all her life and had just waked up and that tithing meant more to her now than it ever had before and she determined to pay her tithing from that time on.

About this time a strange sickness broke out in Tiona. It started with a certain Sister TeEva. Elder Burton had been out and administered and they had sent to his wife and got medicine, but we learned afterward that she was bad again. As it was quite expensive for them to hire a team to take the missionary out too often, they had the native elders, and kept coming in for medicine and advice and each time they told of more being sick. At length when the one who usually came, came again and said they were nearly all sick in Tiona, the missionary's wife was more outspoken than he, and said, "What is the matter with you folks out there? Are you in transgression that you are all sick?"

After the brother had gone, Elder Burton sat looking straight ahead and thinking. His wife, obeying the impulse of the moment, came to him and said, "Let us go out there in the same spirit and power that Joseph the Martyr went among the people and rebuked the cholera, and rebuke that sickness."

He answered, "I have been thinking of the same thing." He proposed to go to the livery stable and get a team and return for his wife. "No," she said, "I will walk that far and we can

get a team and go right on. They did so, and found nearly all sick, not so many men as women. We talked awhile to the district president, Varoa, who was sick also.

Elder Burton commenced to administer alone, rebuking the sickness and the cause, and went from one place to another until he had administered to eight heads of families. All were at once relieved except the first woman that he administered to. Hers would not depart at once, but they received word in the morning that she was all right, and the affliction never returned to our knowledge. This was a great victory over the powers of darkness, and caused the missionaries to rejoice.

Thursday, January 28, 1904. Finished reading the proof sheets for Doctrine and Covenants in Tahitian. There are three hundred and sixty-seven pages of it, and now we only have the preface by Brother Joseph Smith and table of contents to read, and that part of the work will be done.

Wednesday, February 3, 1904. Finished proof reading the preface, title-page and table of contents of Doctrine and Covenants, in the Tahitian language, according to resolution of General Conference at Avatoru, April 8, 1899.

In May of 1899, I put the book into Mr. I. Henry's hands for translation, and in April, 1903, the translation in typewritten manuscript was put in Mr. Brault's hands for printing, seven hundred dollars (French) for one thousand copies. In December, 1901, I began reading and correcting the manuscript with John Hawkins and finished on March 22, 1902. In August, 1902, I went to Niau and revised the manuscript of the Doctrine and Covenants with Pohemiti. And in Niau, August 25, I began typewriting the manuscript for the printer, and finished January 6, 1903. Reread the remainder of the copy with Pohemiti in Papeete, and reread and recorrected again with Alfred Sanford. And in February and March Brother Wilmer Gilbert and I reread the manuscript again with Mr. Henry, and before giving it to the printer I reread it again (with Emma's help who read the typewritten copy and I followed closely along with the English). Then I proof read it all. Thus I reread the manuscript six times, and wrote it on the typewriter and proof read it. I have tried to get a good book of it.

Wednesday, February 25, received to-day the first of the bound Doctrine and Covenants in the Tahitian language, four books, sent one each to the Presidency, Twelve, and High Priests Quorum. March 1 borrowed two hundred dollars (French money), from S. Nilson for two years at eight per cent for the printer (Mr. Brault), to whom it was given as part payment on the printing of Doctrine and Covenants.

Made bargain with the captain of the Temari Moerai schooner, thirty-six tons, to take us all in, all of the natives who want to go from Papeete to Anaa to conference, for three dollars and fifty cents each, and freight to be paid on boxes that are taken ashore at Anaa, except trunks of clothes or bedding. About seventy-six people are on board including the crew, and about twenty passengers who are not members of our church. We left Papeete on Thursday, March 22, very light wind and very, very hot.

The little schooner was literally packed with men, women, and children in every available place, on the decks, in the house, or the galley, in the boat that was up-ended against the rail, and in the cabin. Wherever the passengers took up their abode when going on board there they stayed, except some eight or ten men, who slept on the cabin floor, sat during the day on the outer edge of the house with their feet hanging over. There was no room for moving about except to walk the rail. The large boat that the schooner carried to transfer passengers and freight was ingeniously lashed against the rail on her beam ends between the poop deck and the forerigging, so that passengers in walking the rail could hold to the upper gunwales of the boat. There were two berths on each side of the cabin, but no staterooms. The missionary and wife were given their choice of these. Since the missionary had been a captain for a number of years, he knew well which one to choose, that is, the forward berth on the starboard side. There was a heavy, round window that opened right out on the sea, such as are in steamers, and high enough above the water so it could stand open all the time, unless very rough. All that they could not get into the berth was within reach outside. They took their own provisions, so of course the lunch box was the nearest. They fairly dreaded the coming of mealtime, it was so disastrously un-get-at-able, they had to take the food in the bed, and sit on their feet, till they could not endure the cramped position any longer, then lean over on one elbow. Every exertion in that dreadful heat started out more of that burning, prickly rash.

Elder Burton stayed on deck all the days. Some one of the brethren made room for him to his own disadvantage. Each evening after the sun went down he helped his wife to the deck for a breath of fresh air. I say helped, because the cramped position had so impaired the use of her limbs that she had to have help. The native sisters were ever ready to receive her, and make her as comfortable as possible. Twice her seat was on a sack of oranges with a pillow on it. I give these items so that the missionaries who travel in softly-cushioned spring seats of chair cars, can draw the mental contrast with their accommodations, and those of the missionaries of the islands and be more thankful.

(To be continued.)

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#### COURAGE TO SACRIFICE

Can you lay all on the altar, brother,  
All things for Jesus' sake?  
Can you give up all earthly treasures,  
From the world completely break?  
Can you sacrifice friends, connections,  
The comforts of home, and its love?  
To tell the lost and the erring  
There's pardon and peace from above?  
Can you brave the scoffs of the worldling,  
The sneers and reproaches of men,  
And from them draw courage and comfort,  
And rejoicing press onward again?  
Can you, 'midst the fierce conflict, look upward?  
Can you cling to His sheltering side,  
And feel that through trials and sufferings  
You would be made white and tried?  
Oh, work in the Master's wide vineyard;  
Be faithful, be constant, be true;  
Draw near to the presence of Jesus,  
And blessings will fall as the dew.  
Though with sorrow the field you may enter,  
Returning ere long, you will bring  
Your sheaves with rejoicing homeward,  
And a welcome receive from the King. —A. Trogan.

## PRESIDENTS OF SEVENTY

(Continued from page 338.)

### BIOGRAPHY OF HEMAN C. SMITH, BY HEMAN HALE SMITH

Heman C. Smith, was born in Gillespie County, Texas, at what was then the town of Zodiac, September 27, 1850. His father, Spencer Smith, son of Heman and Clarissa (Goodale) Smith, was born in Tioga County, New York, December 14, 1817. His mother was Anna Christiana Wight, daughter of Lyman Wight and Harriet (Benton) Wight. She also was a native of New York, born at Centerville, Allegany County, September 30, 1825.

Although born in the South, Mr. Smith is a thorough New Englander in ancestry, tracing his decent from over thirty families who landed on Puritan soil in the first twenty-five years of settlement. These men were among the founders of Plymouth, Boston, Watertown, Salem, Dorchester, Ipswich, Dedham, Medfield, Eastham, Hingham, Newberry, Rosebury, Amesbury, Northampton, and Deerfield in Massachusetts; of Windsor, Wetherfield, Guilford, New Haven and Woodstock of Connecticut.

Among the most prominent were Stephen Hopkins, one of the *Mayflower* pilgrims, and signer of the first compact of free government in the history of America. John Chedsey, deacon of the first church in New Haven and a signer of the Connecticut State constitution of 1643, the first written constitution in our history, and William Phelps, an organizer of Dorchester, Massachusetts, in 1630, the first town in America to have an organized government, also a founder of Windsor, Connecticut, in 1635, and for a long time its chief magistrate,

That branch of the numberless Smiths to which Heman C. belongs had its American beginning with Ralph Smith who came to Plymouth in 1633 from Hingham, England, and settled



**ELDER HEMAN C. SMITH.**

finally in Eastham, on Cape Cod, where his son Samuel died in 1696, his grandson John in 1734, and his great-grandson Samuel about 1760. The family intermarried with the pilgrim families of Hopkins, Deone and Snow.

The son of Samuel Smith, Heman, was born at Eastham in 1741, emigrated to Berkshire hills and settled at Sandisfield, Massachusetts, before the Revolution. He was captain of a company of the first Berkshire County regiment in the war and in 1793 helped found the town of Berkshire in Tioga County, New York, where he died in 1833. His son, Heman, married Clarissa Goodale, daughter of Isaac Goodale, another Revolutionary soldier. They were grandparents of Heman C.

Upon his mother's side Mr. Smith was descended from Thomas Wight, who came to Watertown, Massachusetts, before 1635, descended from a family of knights with holdings in Surrey, England, since the twelfth century. Thomas Wight helped found Dedham and Medfield, and was one of the original donors of "Indian corne for ye building of ye new brick college at Cambridge," in 1636. He died at Medfield, in 1673. His son Ephraim Wight died at the same place in 1733 and his grandson, Nathaniel moved to Killingby, Connecticut, about 1725. Nathaniel's son, Levi Wight, 1712-1797, died at Oxford, Connecticut, and his grandson, also Levi Wight, born 1761, moved about 1794 to Herkimer County, New York, and died in Allegany County, New York, in 1830. The son of this Levi Wight was Lyman Wight, born in 1796 at Fairfield, New York. He served in the war of 1812 at Sacketts Harbor and Lunday's Lane. He joined the Latter Day Saints Church in Ohio and affiliated with that church in Ohio, Missouri, and Nauvoo, Illinois. In Missouri, in 1838, he was commissioned colonel of militia by Governor Boggs and fought vigorously to prevent the Missourian mob from seizing his land and that of his fellow believers.

In 1841 he was made an apostle in the church and after the death of Joseph Smith in 1844 he refused to recognize the claims of Brigham Young and led a small band of settlers into Texas in 1845. Here his grandson, Heman C. Smith, was born. He lived with his parents in the counties of Gillespie, Llano, Burnett, and Bandera, Texas, until the spring of 1858, when his father, discerning the probability of war between the States and preferring to be on the northern side of the line, moved northward by team; made a temporary home in the Cherokee Country, Indian Territory, until the autumn of 1860, when he moved to Jasper County, Missouri, and engaged in the milling business. Warned again by the spirit of approaching hostilities, he started northward in the spring of 1861 as soon as grass was sufficiently large to support his team and other stock. This time he got well within the northern lines, making his first permanent stop on the Boyer River in Crawford County, Iowa, just opposite where the town of Arion is now located.

After a few years in Crawford County, residing at different points, the family removed to Shelby County where they resided at Gallands Grove in Grove Township until Heman arrived at his majority. There being a large family to support and his father being a man of limited means, he was obliged to labor on the farm during the summer months, but he improved the winter months in attending the common schools and was always at the head of his classes, especially in mathematics and history.

At the age of twelve years he became a member of the Reorganized Church of Jesus Christ of Latter Day Saints and very early in life became an earnest advocate of the faith promulgated by this church, in the days of Joseph Smith, and an uncompromising opponent of polygamy and kindred evils introduced by Brigham Young and associates.

He entered the ministry in the spring of 1874 and occupied constantly in the missionary field until 1909 when he was released to serve more exclusively in his position as general historian of the church, to which he had been elected in 1897.

During his missionary work he traveled extensively throughout the United States and the British Isles, always ranking among the leading preachers of his faith. Since devoting himself to historic work he has gained considerable prominence among men of that class. He is now in addition to being the authorized historian of the church of his choice, a member of the Mississippi Valley Historical Society, the Iowa State Historical Society, the Nebraska State Historical Society, the Topsfield Historical Society, of Topsfield, Massachusetts, the American Historical Society, with headquarters at New York City, and secretary of the Decatur County (Iowa) Historical Society. He is also editor of the JOURNAL OF HISTORY, published at Lamoni, Iowa, by the Reorganized Church of Jesus Christ of Latter Day Saints; president of the board of trustees of Saints' Children's Home, of Lamoni, Iowa; as well as serving on several boards and committees in church work.

Mr. Smith is the author of the authorized history of the Latter Day Saints Church, in four volumes; *The Truth Defended*, *True Succession in Church Presidency*, as also many pamphlets and tracts, besides numerous articles for church and historical magazines.

He was married June 2, 1886, at Independence, Missouri, to Miss Vida Elizabeth Smith, daughter of Alexander Hale Smith and Elizabeth (Kendall) Smith, and granddaughter of Joseph Smith, the "Mormon" prophet. Mrs. Smith has been a sympathetic, able associate of her husband in all his activities. She is the author of *Young People's History of the Church* and an author and poet of extraordinary ability, her songs being favorites in the Sunday school services of her church.

After their marriage, Mr. Smith was in charge of the missionary work on the Pacific Coast and made his home at San Bernardino, California, where the following children were born: Heman Hale, April 28, 1887, now a teacher of economics and modern history in Lincoln High School, Seattle, Washington. Vida Inez, January 16, 1889, now the wife of James W. Davis of Honolulu, Hawaii; Anna Earlita, November 28, 1890, now Mrs. Evan E. Inslee, of Seattle, Washington; Lois Elizabeth, November 3, 1892, married Walter G. Badham of Lamoni, Iowa; died March 28, 1914.

The family removed in 1893 to the present home of Mr. Smith at Lamoni, Iowa.

#### EDITORIAL NOTE

The following is the record of dates in relation to church work. Baptized at Gallands Grove, Iowa, October 7, 1862, by Elder William H. Kelley, confirmed by Elders William W. Blair and James Blakeslee. Ordained elder at Harlan, Iowa, March 14, 1874 by Elders John Hawley, Thomas Dobson, and Frank Reynolds; a seventy at Parks Mills, Iowa, October 8, 1876, by James Caffall, Edmund C. Brand and James W. Gillen; president of Seventy, at Independence, Missouri, April 14, 1885, by John H. Lake, James Caffall and Edmund C. Brand, and an apostle of the Quorum of Twelve, at Independence, Missouri, March 30, 1888, by Joseph Smith, William H. Kelley and Edmund C. Briggs, agreeable to a revelation given the year before at Kirtland, Ohio, which says:

It is not yet expedient that the Quorum of the Twelve shall be filled; nevertheless separate my servants, James W. Gillen, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths, unto the office of apostles, that the quorum may be more perfectly prepared to act before me. I have still other men of my church who shall be designated in their time if they still continue faithful unto me and in the work whereunto they are now called.

Released from this quorum in 1909 in accordance with the revelation which reads:

That the historian of the church, my servant Heman C. Smith, may more freely and efficiently pursue his duties and privileges as historian, the church may release him from the burden attendant upon him as an apostle in the quorum and choose another to occupy therein. He has been long in the service, has done his duties well in the spirit of self-sacrifice, and his reward is with me. He will be blessed in diligent service in his calling as historian when relieved of the double responsibility.

#### AUTOBIOGRAPHICAL BRIEF OF COLUMBUS SCOTT

##### BIRTH AND CHILDHOOD

I was born August 2, 1850, in Wood Township, Clark County, Indiana, and am the oldest of six children born to John A. and Marian Baggerly Scott. My grandfather's name,



ELDER COLUMBUS SCOTT.

on father's side was also John, and on my mother's side was Isaac Baggerly. My grandparents were among the earliest settlers in the southern Indiana country, coming there from eastern Kentucky, not far from 1800. The Scotts of our family became numerous after the war for colonial independence, and migrated westward through Virginia and Kentucky, and northwest across southwest Pennsylvania into Ohio, settling mainly between the cities of Cleveland and Columbus, Ohio.

Some eight years after my birth, the family went south a few miles into Floyd County, Indiana, where I was brought up, and remained till 1877. My father was one of a family of nine brothers and two sisters, all good singers and all members, with their parents, of the then current Reformation, the Christian Church, sometimes nicknamed Campbellites. This was a new religious institution in the history of the world, and dates back to 1828 and was the result of a reform move by Messrs. Alexander Campbell, Walter Scott, and others operating in Virginia and the Western Reserve of Ohio, among the Baptists mainly, from whom they broke loose, and with a few dissenting Presbyterians under the leadership of one Barton W. Stone, of Caneridge, Kentucky, united in the new move about 1830, when they found they were believers in "The baptism of repentance, for the remission of sins." This move was a new thing under the sun. Nothing like it so far as the annals of history shows, referring to it as an institution.

The current Reformation became popular in our and adjacent vicinities and remained so for years. During one of their revivals one of my uncles immersed me into the Disciple Church. A certain moral restraint attended me, but no spiritual influence developed in my experiences, such as we read attended the Saints in the early days of Christianity—nothing to confirm one in its faith. On the contrary, its ministry denied that such was intended to be the case after the days of

the ancient apostles, but no authority from God's word was adduced to support their position. Of course God does not confirm as true that which he does not authorize as his plan of salvation. In an effort to justify their assumed position they tried to distort God's prohibition to mean not to add to God's word (Revelation 22: 18, 19), and Saint Paul's contrast between the Christian's condition in this world, even when in possession of the blessings of spiritual gifts, knowledge and power, and the glorious condition of the world to come, when gifts as here enjoyed shall be swallowed up by the superlative spiritual powers of the world to come. (1 Corinthians 13: 8-12.)

They argued a change in the organization of the kingdom of God as established by Christ and his ancient ministry (Matthew 16: 16-18; 1 Corinthians 12: 27-29; Ephesians 4: 1-13), thereby trying to show that he had not established his church on eternal principles, or that principles might be changed, and that God changes (Hebrews 5: 12; 6: 1, 2; Malachi 3: 6; James 1: 17; Hebrews 13: 8).

The church as originally established is God's great means to an end (Acts 2: 47; Ephesians 5: 23-32), the end being man's immortality. But when men leave the description of the church as portrayed in the revelations of God, who can tell what the church is, organically considered?

The history of church building for the past sixteen hundred years, the age of human creed making, can most forcefully illustrate the answer to the above question. Why is it that principles change in no science but the religious? Men's varied human ideas of religion never change the principles of God's gospel.

It is one of the most astonishing ideas possible to conceive that the eternal principles of God's plan of eternal life are subject in their operations to the ever-changing and vascillating

ideas of short-sighted, mortal, dying man! No other science is so subject to man's caprice.

Principles of mathematics or those of the universe are eternal and never change. Man's finite faith never can change them, nor do those sciences change their forms to suit the ever-changing ideas of finite, erring man. Why should the eternal, infinite gospel of God change, either in form or principle, to be adapted to man's ideas? If such were true it would for ever keep Deity changing and revealing the changing forms that we might be certain that we were not making endless mistakes.

I was not old enough to take a general view of things religious when I united with the Christian Church; nor was I able to see further till we began to see these things in the light of the gospel as restored by the hand of the angel of God to the young man Joseph Smith, in 1823 to 1830. We could also see more clearly, by the light of prophecy, that such was to be the case, after the long dark night of the great apostasy occurring during the Dark Ages, viz, from about A. D. 325 to the opening days of the sixteenth century. (See Isaiah 24: 1-6; 60: 2; Daniel 8: 23-25; Amos 8: 11, 12; Matthew 11: 12; Acts 20: 28-31; 2 Thessalonians 2: 3-7; Galatians 1: 6-10; Revelation 12: 1-6; 13: 5-8), all of which the history of the world so fully and explicitly verifies, as do also the multiplicity and changed and differing forms of creeds, and churches. God's word gives but one pattern of church organization, but one body of Christ, and but one system of faith, but one gospel, but one law of salvation.

#### THE CONTROVERSY

Interest in the restitution and the latter-day work was on in our community, from my first remembrance or notice of things. My father was a painstaking investigator, a believer in, and an advocate of the gospel restored.

The first sermon I heard preached by an ordained Latter Day Saint minister was in the autumn of 1865, and was by Elder Elijah Banta. I can not forget that I seemed to know that he was moved on by the Holy Spirit as he discoursed upon the twelfth chapter of 1 Corinthians. During the winter following, Apostle William W. Blair and Elder Banta visited our community together and discussed to a considerable extent, and met some opposition while there. A Disciple minister by the name of Henry, discussed one day, and as he fought the spiritual gifts mentioned by our Savior in Mark 16, and by Paul in 1 Corinthians 12 he became boisterous and challenged Brother Blair to strike him with the palsy. I saw him some two or three years subsequently, and he shook from head to foot as one with the palsy. I continued to investigate, listened to all theories presented by the respective advocates, and searched the word of the Lord. In 1870 Elders Blair and Banta returned, and after laboring for some three weeks baptized twenty-eight persons and organized a branch of twenty-seven. Among the number father, mother, and my two eldest sisters and a number of relatives became charter members of the Eden Branch, the first, to my knowledge, to be organized in the State of Indiana.

Occasionally some were added to the branch, and in 1872 Elder William W. Blair came to Southern Indiana, and during a series of meetings held he baptized eleven. My father saw this in a dream just a short time before Elder Blair came. I heard him relate it and saw it fulfilled.

I was baptized January 9, 1871, by Apostle Thomas W. Smith, as he halted in our community and preached for a time, on his way to his mission in the South.

#### ENTERING THE MINISTRY

I was ordained an elder March 1, 1874, at Eden Church, Floyd County, Indiana, by vote of the Southern Indiana District, under the hands of Elders Bradford V. Springer and

Isaac P. Baggerly, the former being a seventy; had been recommended by the branch of which I was a member, for the ordination.

Some ten or fifteen days after my ordination, by appointment of the district I was in the ministerial field at work. I ought perhaps to relate that at the autumn district conference, 1873, my call to the work and office was through the gift and interpretation of tongues, by a young girl, and was sung in words that fitted the music, which to me seemed the most beautiful, soul-inspiring, I had ever listened to. It made me feel as though I was more distant from heaven and the Lord than I had ever thought before. I had grown up from childhood familiar with good music, but that was so much richer, more heavenly than any I had ever listened to, that it created sensations not possible in common earthly music. It was not reasonable that that young girl could have sung and interpreted as she did in her own strength or by her own wisdom.

Entering in upon the work of the ministry in southern Indiana, I labored there continuously till November, 1877, preaching as God gave ability, baptizing and confirming into the church as God gave the increase. I was blessed of the Lord and strengthened in the work.

Apostle William H. Kelley was in charge of the work as missionary in charge in Michigan and Indiana at that time. My headquarters were transferred to the State of Michigan, and exclusive of some two visits to southern Indiana, and two brief tours to the Province of Ontario, Canada, I labored in Michigan for a period of fourteen years.

I should not omit to mention a brief visit to the New England States, in the autumn of 1885 and January and February, 1886, during which I preached at Providence, Rhode Island; Attleboro, Fall River and Boston, Massachusetts; and Newport, Rhode Island. I met with a number in the East, good Saints,

some of whom have gone on to join the beloved and waiting ones on the other side and some of whom, at this writing fill offices and are doing a good work in the church. Plainville and Douglas were other points visited while East.

September 1, 1878, I was married to Miss Flora Luella Bass, daughter of Brother Seth Pitt and Laura Bass, of Lawrence, Van Buren County, Michigan. The ceremony was performed by Bishop George A. Blakeslee. I baptized Sister Scott, near her home, March 24, 1878. In April, 1878, I attended the annual General Conference for the first time, and for the first time met President Joseph Smith of the Reorganized Church of Jesus Christ of Latter Day Saints, also many of the ministry and Saints I had not met before.

The conference was held at Plano, Kendall County, Illinois. My estimate of the brethren, many of whom I had before read of, was not depreciated by this personal association with them. From that time I have attended all the annual conferences but one to date (1915), the one exception being the one of 1889, when my health was too indisposed to permit me to attend. I was each year appointed to labor in Michigan till the year 1890, under the direction of Apostle William H. Kelley, with exception of one year, 1889, when I was appointed in charge of Michigan.

At the annual General Conference of 1885, held at Independence, Missouri, five seventies were chosen into the council of Presidents of the Seventy, namely, John S. Patterson, John T. Davies, James W. Gillen, Heman C. Smith, and Columbus Scott. A communication was given to the church through the Prophet Joseph Smith relating to several subjects then of much importance to the church, one item of which is: "My servants of the Seventy may select from their number seven; of which number those now being of the seven presidents of seventy shall be a part; who shall form the presidency of seven

presidents of seventy as provided in my law." (Doctrine and Covenants 121:5, edition of 1911.)

The law here referred to is found in the Book of Doctrine and Covenants 104:43. But few if any of the seventy present at that conference possessed any experience in the duty by this injunction given. Who to choose, was the all important question to the seventy present. They decided to fast and pray to the Lord regarding the subject. This was continued for several sessions held by them. Brethren Edmund C. Brand and Duncan Campbell, known personally to many of the church, were presidents of seventy, Elder Brand being the president of the first and only Quorum of Seventy at that time. It is difficult for us to forget how that President Brand, after the several seasons of prayer, would go to President Joseph Smith and inquire whether the Lord had through him come to our aid by additional revelation in the fulfillment of the duty enjoined on the Seventy present, and the message was in the negative and brief. It was "No." But God came to our aid in our helplessness when we had prepared and humiliated ourselves sufficiently. An open vision was shown to Elder John T. Davies, in which he saw those to be selected. It was unanimously accepted by the seventies present as the will of the Lord. The selections made were approved by the conference, and were ordained.

It was a great surprise to me that I should be thus selected, and I prayed to the Lord that the evidence of my calling might be made manifest in some way to the satisfaction of others as I had not sought the position as the Lord knew, and it would be a great satisfaction to me for others of the church authorities to be satisfied about the call.

At my ordination under the hands of Brethren James Caffall and John H. Lake, of the apostles, and Edmund C. Brand of the Presidents of the Seventy, the Spirit of the Lord was pres-

ent in such a degree that all present were satisfied, and I was confirmed in the calling, no one being cognizant of my prayers to the Father to that end.

At this time I had occupied in the office of seventy since 1880, five years, having been ordained at Plano, Illinois, on April 14 of that year, under the hands of Apostles John H. Lake and William H. Kelley, and High Priest Mark H. Forscutt.

Since 1885 I have labored in this Council of Presidents of Seventy associated with Elders Duncan Campbell, Edmund C. Brand, John S. Patterson, John T. Davies, James W. Gillen, Heman C. Smith, James McKiernan, Robert J. Anthony, Isaac N. White, John C. Foss, Francis M. Sheehy, J. Frank Mintun, Warren E. Peak, Hyrum O. Smith, Thomas C. Kelley, J. Arthur Davies, Romanan Wight, and Arthur B. Phillips, all earnest, honest men, men of thought and integrity, men who have labored to advance the cause of the salvation of their fellow men, and loved, and who love the truth. Our labors together were with the utmost confidence in each other, and they shunned not the searching light of truth. But their work and faith are known to the church. Our labors together have been of the most cordial, and agreeable and although they were and are men who think for themselves, nor bridged they the streams of turbulence, and trust, and have trusted in God, their labors when consummated found a unity of understanding and purpose in their ultimates.

Presidents James W. Gillen, Heman C. Smith and Isaac N. White were advanced and ordained apostles; John T. Davies, Francis M. Sheehy and Hyrum O. Smith were chosen and ordained high priests, and later yet, Elder Francis M. Sheehy was ordained an apostle. The resignation of Brother Romanan Wight was solemnly and regretfully accepted by his brethren of the council and the church because of serious physi-

cal disability forbidding his active labor in the missionary field.

The council as constituted at this writing is: Elders J. Arthur Davies, Thomas C. Kelley, Warren E. Peak, J. Frank Mintun, Arthur B. Phillips and James McKiernan. Columbus Scott having resigned as President of Second Quorum in 1914, Arthur B. Phillips was chosen to succeed him. I was chosen Senior President of the Presidents of Seventy at the General Conference at Lamoni, Iowa, April, 1902, and was ordained on the fourteenth day under the hands of John W. Wight, Gomer T. Griffiths, and James McKiernan, president of the First Quorum of Seventy. I also resigned as president and member of the Presidency of Seventy in 1915.

The Father has been near to us and has given us aid in the work of our calling, and has sustained us in his work. In our humble endeavor his grace has ever been sufficient for us.

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#### NOT YET

When I hear souls lamenting while they pray,  
That so small fruit of good in them appears,  
I think of earth before her first spring day,  
When the half-trusted promises of her years  
Slow in the weary waiting dies away.  
I know that heaven need only stoop and smile,  
To find her flowers were growing all the while.

God is more kind than sunshine, and he knows  
What souls are his—more hopeful thus than we,  
Who for the possible glory of a rose,  
Leave in our gardens many a thorny tree;  
So in this wintry world our nature grows.  
What joy, if at the feast we see Him stand,  
And know our perfect flowering in His hand!  
—Carl Spencer.

## LOCAL HISTORIANS

### LAMONI STAKE, BY DUNCAN CAMPBELL

(Continued from page 377.)

In *Herald*, November 15, Brother John D. Jones, formerly of Kewanee, Illinois, writes from Lucas County, Iowa, in very encouraging terms of the prospects of the work.

Brother William D. Lee, residing one mile southwest of Centerville, Iowa, near Talbot's coal shaft, wishes that any elder of the church passing would call on them. There is one waiting for baptism. An elder will find a home at Brother Lee's.

Mrs. E. Allen wrote from Pleasanton, Iowa, telling how the Lord had blessed her both spiritually and temporally, how well she liked the country and what good friends she had found.

Under date of December 29, Columbus Scott tells the *Herald* readers of a visit in the district, earlier in the fall, in part as follows:

Here (Lucas) is a branch of generous-hearted Saints, ninety-nine in number, three being added the day of our arrival, their worthy president administering to them the rites of the kingdom. We spoke to them in the evening with much liberty. September 3, we visited Davis City. Met Brethren James F. Scott and wife, Thomas J. Bell and wife, with other cousins whom we had not seen for some years, and with whom we visited very pleasantly, indeed, for a season. On September 4, we met some of the Saints of the Decatur District in conference capacity, near Pleasanton. Business being the order of the day, and seeing a goodly number of old gray-headed veterans in the cause present, with others of lengthy experience, we thought it wisest for us to have but little to say, and learn all we could by observation. On Sunday forenoon, we, by request, spoke to a large audience in the grove with much liberty, being greatly blessed, and in the evening we occupied the First Union Church, of Davis City; spoke with liberty on, "Is there a God?" to a large audience, who listened attentively. While at the conference we occupied the position of guest to Brethren Ebenezer Robinson and Zenos H. Gurley and family. Of course we did not get lonesome, with such a choice variety of company to entertain one,—Brother Robinson to talk of incidents con-

nected with the early history and rise of the church, and Brother Gurley lively, and so very socially conversing of current topics of interest. Would like to have stayed longer with them.

On the sixth we had the pleasure of a visit to Lamoni and vicinity—the settlement of the Saints, sharing the company of sturdy John Newton, of Scotch birth, with whom we were formerly acquainted in Indiana. A very nice portion of country there presents itself to the eye of the passer-by. Evidences of industry seem apparent on every hand, which are good indications of those settling in this new country. In the evening Brother Short preached in the new church at Lamoni, then in process of erection and nearly completed; was being built, I think, through the kindness of Sister Dancer. One evening while at Lamoni, about the time of the evening oblation, as we were repairing to the temple of worship, we noticed that the atmosphere was filled with “the smoke” of the offerings of “strange fire,” then being offered by the “sons of Israel,” and the window of the temple being raised, the smoke of their offerings filled the temple, or rather, “the ill-savor” of the smoke of their offerings did, and so peculiar was the effect that “one of the daughters of Israel” fainted in consequence.

Verily a “word of wisdom” if heeded, would relieve many of us of unnecessary expenses, and of many consequent ills.

During the week following the conference at Pleasanton, we spoke once to a large audience of Saints at Lamoni, and twice to the Saints and friends at Davis City, and then returned to Lucas, where we spoke once with rather unusual liberty on “regeneration.”

Conference met with the Lamoni Branch, December 11, Joseph S. Snively in charge, John V. L. Sherwood clerk pro tem.

Branches: Davis City 51; Little River 84, 1 died; Greenville 14; Lone Rock 22, 5 received by letter; Lamoni 268, 8 baptized; Lucas 106, 6 baptized; Chariton 27, 1 baptized; E. Powell president and Alexander Powell clerk.

At last report there was due David Dancer, bishop’s agent, \$228.81, received \$70.55, balance due agent \$158.26. Of those appointed to solicit means to discharge this indebtedness, Andrew K. Anderson had raised \$37.55 at Lamoni, and it is included in the agent’s report. James Anderson, of Little River, reported, signed \$15, received \$5.50; Brother Brown, of Davis City not present; Brother Thomas J. Bell said something had been done, but could not tell how much; Charles H.

Jones had somewhat neglected the work in the Lone Rock Branch, but had received \$12; no report from Brother Madden of the Greenville Branch, neither from those appointed in the Hope, Lucas, Chariton or Allendale branches. The committee was continued and requested to forward all money received to the bishop's agent and present a written report of the same to the next quarterly conference. The bishop's agent was requested, in his next report, to distinguish between the indebtedness of this district and that of the general church.

Ministry: Alexander H. Smith, Ebenezer Robinson, David Dancer, James Anderson, Charles H. Jones, Samuel Ackerly baptized three, Isaac A. Bogue, Eli M. Wildermuth, Oliver J. Bailey, Robert Lyle, Isaac P. Baggerly, Horace Bartlett, Frederick Collins, — Sherard, John Johnson, James P. Dillon, George Adams, Charles J. Anderson, Martin V. B. Smith, Amos B. Moore, Joseph S. Snively, Orlin B. Thomas, Martin M. Turpen, Edwin H. Gurley, William Dobson, Charles W. Dillon, Joseph M. Brown, Andrew K. Anderson.

Sunday morning prayer meeting was in charge of Orlin B. Thomas and Oliver J. Bailey; preaching in the morning by Alexander H. Smith, before which Thomas J. Bell was ordained an elder in accordance with the recommendation of the Davis City Branch. Sacrament and testimony meeting in the afternoon. Henry A. Stebbins preached in the new church at Lamoni in the evening; the other services of the conference had been held in the old church, two and a fourth miles southwest.

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Conference convened March 12, at the new church, Lamoni, Joseph S. Snively in the chair, Orlin B. Thomas clerk.

Branches: Greenville 12; Isaac A. Bogue president, Anna Bogue clerk; Little River 86, Alfred W. Moffet president and clerk; Davis City 51, William N. Abbott president, Martin V.

B. Smith clerk; Lucas 109, James McDiffit president, John J. Watkins clerk; Lamoni 273, Henry C. Smith president, Asa S. Cochran clerk; Allendale 34, no president, William Birk clerk; no reports from Chariton, Lone Rock, Hope or Union Hill branches.

Of the ministry, 1 of the Twelve, 2 of the high priests, 3 of the seventy, 16 elders, 3 priests and 2 teachers reported.

Financial report: Due agent last report \$158.26, received \$68.25. The report was audited by Zenos H. Gurley, Alfred W. Moffet, and Orlin B. Thomas and found correct. The agent was no longer required to make two separate reports.

Upon recommendation of the Davis City Branch, Joseph M. Brown was ordained a priest. His mother was received as a member on evidence of her former baptism. There were two social meetings, and preaching by Zenos H. Gurley and Henry C. Smith.

In the minutes of the April General Conference is the following report of the district:

*Iowa, Decatur District:* 9 branches, 633 members, including 1 apostle, 6 high priests, 7 of the Seventy, 46 elders, 17 priests, 15 teachers, 7 deacons. One other branch (the Union Hill) has not been heard from, except that their record has been lost and they are virtually disorganized. No report of loss and gain, or of the spiritual condition is given. Orlin B. Thomas, clerk, reports above items.

In his report to the above conference Zenos H. Gurley, of the Twelve, said:

Since last September I have maintained appointments at Davis City and Pleasanton, Decatur County, Iowa, regularly, and somewhat in other localities as demanded. I am pleased to report that at Davis City where I have preached for years, the interest is manifestly unabated, and prominent gentlemen of the village have urged and earnestly requested me to continue my labors there, and not to leave them.

I am glad to report that the interest at Pleasanton is decidedly favorable to us, congregations large and attentive, three (heads of families) have given their names for baptism, two of whom are Brother and Sister Brattan, of Missouri. Others are earnestly inquiring the way. Openings for preaching are abundant here. . . .

I wish to make honorable mention of Elders Moffet and Anderson who

have kindly assisted me in my labors at Pleasanton, and Elders Bell and Abbott and other brethren at Davis City.

Elder Gurley also wrote from Pleasanton as follows, April 21:

I baptized three (heads of families) in Missouri yesterday, Brother Alfred W. Moffett assisting. Many more are earnestly investigating the work in this vicinity, and I hope will yet unite with us. The opprobrium which the truth suffers because of various acts of those who have claimed to be Saints is much, and thinking people are slow to unite with us, for fear that there may be some hidden mystery yet with us which they would object to.

I have been, and am trying to present the gospel as taught by Christ and the apostles, affirming that whatever exacted more or less than that was of evil, and reading the epitome of our faith, have shown that the church exacted nothing more. In this I have felt special power and blessing. . . . Plenty of opening here to preach. I go to Allendale Saturday next; have a call from there. Hope to visit Saint Louis ere long.

On April 30, Evan B. Morgan wrote to the *Herald*, from Cleveland, Lucas County, Iowa:

It's nothing but right that you should know of Brother John H. Lake's visit to this the Lucas Branch. He was here for nearly three weeks, and I can assure you that he did much good, both to Saints and outsiders. During his stay here he was requested to preach the funeral discourse of a lady not of the church, which he did to the satisfaction of all free thinking men and women. Instead of preaching her either into heaven or hell, he preached God's truth, justice, righteousness and mercy, so far as reason and the Scriptures would bear him out. While here three were baptized, and three more since; they were not the result of his labors, but of the branch; nevertheless, I believe that Brother Lake served as a tidal wave to bring them safe to shore. I have no doubt but what he has planted the good seed in many hearts, and others may be permitted to harvest it yet. Brother Lake left here for conference and the Saints were loath to part with him, and I can assure you that he has the faith and prayers of the Saints of this place in his behalf.

We built a church last fall, thirty-two by forty feet, and fifteen feet high inside. It cost a little over nine hundred dollars, of which we have paid about six hundred. The church is not finished, although we hold services in it; it is to be painted yet and two more coats of plastering to be put on it. This branch numbers about one hundred and twenty members and is in running order. We are blessed with the spiritual gifts, and especially with the gift of healing in a miraculous manner. At present the miners of this place are on a strike; what the result will be I am unable to say. Brother James McDiffit is our president. The good folks, or citizens gave us a helping hand to help pay for the church.

Thomas J. Bell wrote from Davis City, May 9:

Brother Joseph was here yesterday and preached for us in the morning. Some that have been opposed to us heretofore were constrained to say that his sermon was the best they ever heard. There seems to be an interest taken here of late by some of the noblemen of our place, and I can observe that the cause is brightening up in our midst. Brother Zenos H. Gurley was here last night and delivered a good discourse to a full house; had fair liberty and good attention.

An editorial in *Herald*, June 1, discussing the removal of the business center of the church from Plano, Illinois, and referring to several places recommended for the new location, says:

In the exercise of human wisdom men differ, some are wise, some are wiser, some unwise. In this one question all are anxious, and but few decided. Those to whom the decision is left have agreed and chosen neither of the places named, but have selected Lamoni, Decatur County, Iowa, as the new location. The building in Plano has been sold and active operations are begun to build offices to receive the presses and fixtures of the publishing department; and a vigorous effort will be made to infuse new life and energy into all the affairs of that branch of the work. The employees of the office will remove with it and make homes among the Saints already there. Efforts are already making for schools and other public institutions. Let Zion flourish and spread abroad, shall be our motto in the new home.

The following appear among the editorial items in the same *Herald*:

An excellent interest is being manifested in the region about Lamoni. Three were baptized at that place Sunday, the fifteenth. At Davis City and other points, Brethren Gurley, Thomas, Derry, Jones and others are trying to speed the plow.

Sixteen buildings are in process of erection in Lamoni and its near vicinity. The frame work for Brother Henry A. Stebbins's house went on to the walls Wednesday, May 17. Others are building in and near to the village.

*Herald* for July 1, says:

Ten were baptized at Lamoni, Iowa, on Saturday, June 4, the day after we left there for home and the office.

Brother John Scott left the office for Lamoni, Iowa, June 6, to look after a building site to set up his family altar. He writes that things are moving favorably. He returned on the sixteenth.

Conference of the district met June 11, at Lucas, Iowa, Joseph S. Snively in the chair, Orlin B. Thomas clerk.

Branches: Lucas 121, 9 baptized, James McDiffit president,

John J. Watkins clerk; Chariton 31, 2 baptized, Ekin Lovell president, Alfred Lovell clerk; Lamoni 299, 4 baptized, Henry C. Smith president, Asa S. Cochran clerk; Davis City 49, Thomas J. Bell president, Martin V. B. Smith clerk; Lone Rock 23, Charles H. Jones president, Isaac P. Baggerly clerk; Little River 87, 4 baptized, Alfred W. Moffet president, Lyman Little clerk; no report from Greenville, Allendale or Union Hill. Upon its own request the Hope Branch was disorganized and letters of removal granted the members.

Ministry: Zenos H. Gurley, Ebenezer Robinson, Joseph S. Snively, James McDuffit baptized three; Robert Lyle, John J. Watkins, John Watkins, Orlin B. Thomas, Isaac P. Baggerly, Ekin K. Lovell, Henry Jones, George Spencer, Edwin H. Gurley, Martin M. Turpen, Thomas Williams, Evan B. Morgan, Benjamin W. McCormick, Asa S. Cochran, baptized twenty-one the past year, Robert S. Grey, David Crow, also Milton B. Oliver.

David Dancer, bishop's agent, reported for the three months ending June 9: Due agent last report \$90.01, received \$25.45.

On recommendation of Lamoni Branch Edwin H. Gurley was ordained an elder. The officials of the district receiving financial aid were requested to report amounts and from whom received to the bishop's agent.

The following preamble and resolutions touching an act of the last General Conference was unanimously adopted:

Whereas, the last General Conference established a rule of representation excluding some of the high priests and elders from a voice in the General Conference; therefore,

Resolved, That it is the opinion of this conference that said rule is clearly in violation of the law of the Lord as given by revelation in the organic act establishing this church of Christ as found recorded in Doctrine and Covenants 17: 13.

Resolved, That it is the opinion of conference that the number composing a vote should be one and the same throughout the entire count ir-

respective of branches so that the majority may always rule and come nearer the common consent designed in the law.

Resolved, That we believe the resolution of the General Conference declaring that in cases of a division the majority of the delegates from a district shall cast the entire vote of said district, is in violation of the unit rule; whereas both the majority and minority vote should be counted, and the majority of the whole vote cast should decide the matter.

Resolved, That this conference request one or more of the ex officio members of the General Conference residing in this district to give the required two months' notice of the presentation to the next General Conference of such amendments to the representation act as are suggested by the resolutions passed at this session of this district conference, and to make such presentation.

There was a prayer meeting, a sacrament meeting, and preaching by Ebenezer Robinson and Joseph S. Snively.

Edwin H. Gurley wrote from Lucas, Iowa, June 25:

Our district conference held at this place, the eleventh and twelfth inst., was a fair success in the opinion of many, after which arrangements were made for Brother Martin M. Turpen and myself to labor a short time. We stopped in this branch till Saturday, preaching three times and enjoying ourselves hugely with the Saints of Lucas and Cleveland, all one branch, and indeed realized that we were among a God-blessed people. From here we went to Osceola, Brother Milton B. Oliver having gone on before and made arrangements. We held seven meetings, five of them in the Adventist chapel. Though the Adventists permitted us to have their house, yet they failed to attend, and the Methodist Episcopal preacher warned a number, privately, to keep away, etc., so I was told as we were leaving. Yet a few souls came, and on Sunday we had the attendance of some leading citizens of the place. But we find in some places that popularity and spiritualism have strong hold on some. "Eternal progression" has such a strong hold on some that true progression is very slow. We came back last night. To-day we go to Chariton, Brother Lovell to meet us there, and we go seven or eight miles south to hold meetings to-night and Sunday. We feel satisfied with our efforts, and enjoyed a fair degree of the Spirit. We were the guests of a Brother and Sister Larson, old members, who had been deceived and had grown cool, but the true fire was still burning, and I do not think it will be long before they will be in the Reorganization. Both have faith and Brother Larson would be a power in God's hands in the cause. They live in Osceola and the elders desiring to preach there are welcomed to stop with them.

Moses McHarness wrote to the *Herald* from Lamoni, July 26:

Things are moving in Lamoni. The weather has been very hot, and

we had to work slow for our own good; but it is cooler and raining now, and it makes all things look glad,—even the cattle on the range.

Conference was held at Little River, August 27, 28, Joseph S. Snively president, Edwin H. Gurley clerk pro tem.

Branches: Davis City, 51, Lamoni 311, 10 baptized; Lucas 135, 16 baptized; Allendale 35; Greenville 12.

Ministry: Zenos H. Gurley, Joseph R. Lambert, Ebenezer Robinson, Justus Morse, James Anderson, George Derry, Duncan Campbell, Robert Lyle, Henry C. Smith, George Spencer, John J. Watkins, Edwin H. Gurley baptized 1, Alfred W. Moffet baptized 1, James P. Dillon, Silas J. Madden, John V. L. Sherwood, Herbert Scott, Daniel Strong, Joseph S. Snively, Orlin B. Thomas, the president and priest of Lucas Branch, and Joseph Brown.

Joseph S. Snively, Ebenezer Robinson, Edwin H. Gurley, Alfred W. Moffet, and James McDiffit with Evan B. Morgan as his alternate, were chosen delegates to the semiannual conference, and were instructed to cast the entire vote of the district in favor of amendments to representation act offered by Zenos H. Gurley and Ebenezer Robinson, as published in  *Herald* of July 1.

Orlin B. Thomas was chosen president and John V. L. Sherwood secretary of the district for the ensuing year.

The district ministry on invitation to open new places for holding meetings were required to report the same to the district president and labor under his supervision.

Due bishop's agent last report \$64.56, received \$4. Edwin H. Gurley and Martin M. Turpen reported having received and expended \$5.53.

There was a prayer and testimony meeting, also preaching by Harbert Scott and Joseph R. Lambert.

In his report to the semiannual conference, Zenos H. Gurley said:

Have preached in Mercer and Worth counties, Missouri, and also Decatur County, Iowa. I have maintained regular appointments at Pleasanton, Iowa, and by request of a union Sabbath school (unsolicited), have opened up a new place some few miles east of the village named above. I have received many invitations to "come and preach." Prejudice in my region of country is being superseded by respect for our views, until it really seems that the people are beginning to believe that at least there is method in our madness. All things considered, the outlook for the cause is promising from my standpoint.

The following item appeared in *Herald*, September 1:

The *Herald* patrons and readers will take notice that it is expected that the office of publication will be removed from Plano to Lamoni about October 1; and that all correspondence, business and communications for Joseph Smith or the Herald Office, from and after the date of removal, must be addressed to Joseph Smith, Lamoni, Decatur County, Iowa.

The following items are from *Herald*, November 1:

We sit down amid the debris of building and the chaos of an office removed, to greet our readers from our new home in Iowa. We have not yet succeeded in getting things into order, but shall do the best we can to keep the *Herald* in motion. Twenty-one letters of removal were taken from the Plano Branch by the Saints there to accompany the *Herald* in its removal to Lamoni.

Indications of a rush of Saints to Lamoni consequent upon the removal of the church press to that place, called out the following editorial in *Saints' Herald* for November 15:

Already the vanguard of a hegira Zionward has seemingly reached Lamoni. Will the Saints be warned in time, or must the sad experiences of the past be repeated? "Let all things be prepared before you" was written for Saints who wanted sensibly to enjoy the land blessed for their dwelling place and inheritance, and applies to individuals with all the force that it can possibly do to the collective body, a hasty and unprepared removal from one locality to another, in the great majority of cases, brings want and disease upon even Saints; nor can any amount of latter-day faith, unmixed with hard labor and careful thought, provide the daily sustenance for men and their children. Those who without warning and without preparation move in upon a limited community, in a new country, and already burdened to the extent of their ability to carry, expecting to depend upon the charities of that community, or that something (it is not known what), will turn up, do what is ill-advised, and will result in distress.

Lamoni is a town of three or four hundred people, away from railroad centers and manufacturing districts. The people are mostly poor,

and business men are just struggling along as they best can. The summer and its work are over, a few days more and the storm doors of winter will be up, and the icy breath and rigor of the season will stagnate country life. There are no public works upon which the laborer may lean; provisions of all kinds are high. All these should be considered by those who have their faces set Zionward this fall.

Lamoni is a step toward Zion, wherever that may be, and many are anxious to take that step; to them we say, "Look before you leap." The society of Saints is not sufficient compensation for deprivation, distress, sickness, and possibly death of loved ones, when the latter may possibly be avoided by proper forethought and care. We believe in a gathering, but do not believe that such gathering as entails misery by reason of lack of wisdom is acceptable to the Lord who commiserates the sufferings of his people. What can be avoided need not be endured; and we earnestly advise that no one be unwise enough to remove from one locality to another in search of happiness, righteousness and peace, if to do so they have to exchange a living and the certainty of daily bread, for an uncertain, contingent, or possible condition of dependence or absolute want.

The idler, the lazy and the vicious, if there be any among Saints, will do well to give Lamoni a wide berth; but the industrious, frugal and exemplary we shall welcome to the band of workers.

In the same issue was the following item:

Brethren Joseph Smith and family, John Scott and family, Lawrence Conover and family, William Deam and family, William Crick and family, Sister Martha E. Kearney and son, and Sisters Janet Black and Mary Cazaly, numbering in all twenty-nine persons removed from Plano to Lamoni with the office. Brother William H. Curwen and family removed from Plano in June, which gives Lamoni and its vicinity about thirty-six souls out of the Plano Branch.

The conference convened at Lamoni, December 3, Orlin B. Thomas presiding and John V. L. Sherwood secretary.

Branches: Chariton 28, 1 baptized, Ekin Lovell president, Alfred Lovell clerk; Lucas 141, 3 baptized, John Watkins president, John J. Watkins clerk; Lamoni 333, 4 baptized, Henry C. Smith president, Asa S. Cochran clerk; Greenville 13, 1 baptized, Isaac Bogue president, Annie Bogue clerk; Davis City 55, Thomas J. Bell president, Martin V. B. Smith clerk; Little River 89, Alfred W. Moffet president, Lyman Little clerk; no reports from Allendale, or Lone Rock.

Due bishop's agent last report \$60.56, received \$60.56, leav-

ing the district treasury clear of debt, but empty. Edwin H. Gurley reported having received and expended \$3.60 in the ministry.

Ministry: George Derry, Henry A. Stebbins, Zenos H. Gurley, Alexander H. Smith, Joseph Smith, Ebenezer Robinson, Henry C. Smith, James McDiffit, Ekin Lovell, Thomas Johns, Edwin H. Gurley, Frank Leonard, David Dancer, Robert Lyle, Samuel F. Walker, Charles Sheen, John V. L. Sherwood, Horace Church, William N. Abbott, Joseph S. Snively, John Johnson, Orlin B. Thomas, Norman N. Hazleton, James P. Dillon, James Anderson, Alfred W. Moffet, Edwin Stafford, George Adams, Frederick Collins, Moses McHarness, Samuel V. Bailey, Samuel Ackerly, Isaac Bogue, Eli M. Wildermuth, Martin M. Turpen, Joseph A. Upton, Andrew Anderson, David D. Young, Milton B. Oliver.

The following preamble and resolution was adopted:

Whereas the church is suffering reproach on account of some of its members visiting saloons and drinking, therefore, be it

Resolved, That we request the several branches composing this district to make strenuous efforts to crush out this evil, and all such should be dealt with as transgressors of the law, according to the rule in such cases. The secretary was instructed to furnish the several branches in the district with a copy of the foregoing resolution.

It was resolved that all the ministry of the district be actively engaged in laboring to spread the work as much as circumstances may permit.

It was resolved that the southern limit of the Decatur District be designated by the southern line of Harrison County, Missouri, and other counties east and west of Harrison, adjoining Decatur County.

There was preaching during conference by Joseph Smith, Charles H. Jones, and Henry A. Stebbins.

Elder Isaac N. Roberts wrote from Allendale, Missouri, December 27:

I came to this place on the seventeenth instant, by request of Brother Eli M. Wildermuth. Since that time we have been preaching to good congregations with good liberty, and good feeling prevails; some are near the kingdom.

December 29. The interest is still increasing. We have more calls than we can fill. The Saints here are somewhat scattered, and are very kind to us. Our headquarters are at Brother Joseph Hammer's, a man that is well worthy of the faith and confidence of true Latter Day Saints. Brother Hammer is doing a good business, and has the good will of all who know him. He has a large stock of goods on hand continually, makes quick sales and small profits, which gives him a large trade. Although he has such a large trade he loves the truth and is doing all he can to advance the same. Brother Eli M. Wildermuth and myself have delivered twenty-two discourses. I will have to leave here for home January 2 on account of obligations that I have to meet. I hope that the Lord will send some one to help Brother Wildermuth prosecute the work here. The work demands it, and if not kept up now we will lose ground. Brother Wildermuth is a good man and will do all he can to labor in harmony with any good, exemplary man; one that will seek to please God and stand boldly in the defense of truth. When we first came here it was hard to get the people out to hear; but thank the Lord he heard our cry and the way was opened and now we have a houseful and interest is increasing. . . . I have baptized five since last spring; preach every two weeks at home. Some are still investigating.

1882

The conditions obtaining at Lamoni at this time are of importance for several reasons. The community was founded in an effort to give effect to the spirit of the work in providing homes and securing means of subsistence to the poor among the Saints. It had, also, become the business headquarters of the church by the recent removal to it of the office of publication. Further, it was, for the time being, to become the seat of the First Presidency, and as such to exercise a preponderating influence in the affairs of the district.

For these reasons considerable space will be given to an account of the circumstances existing there at the opening of the present year. Ample material for this purpose is afforded in an editorial published in the issue of the *Saints' Herald* for January 1, and is as follows:

The circumstances under which we issue this number of the *Herald* are varied and peculiar; many of them calculated to encourage and elevate our hopes of good in this life, and peace in the life to come; the

speedy coming of the day of marked increase and spiritual progress; material prosperity and righteous enjoyment. Some of them are, however, sad and very trying. Many of the Saints at Lamoni are sick; fevers of more or less virulence have laid siege to the health, patience, and faith of the Saints, and some good and fair ones have died; some have recovered and are recovering, while others are still languishing either to recover after long suffering, or to pass away. In many instances administration of the ordinance of laying on of hands was followed by recovery more or less rapid; in some it came after days of painful watching and waiting; and in some, the Saints "who are alive and remain," were with stricken hearts and weary spirits compelled to carry the dead "who died in the Lord" to the final resting place of all flesh—the grave.

It almost seemed at one time that fever as an epidemic had fastened upon the community, and we can hardly say that we are safe; but houses where it had rested are now free, and it is hoped permanently so; and strong hopes are now held that the tide has had a favorable turn.

What may be the cause of the sickness none can tell. In some instances families that have lately moved in are afflicted, numbers of them in the same house; and in other cases, those attacked have been here for years. Nor does it appear that locality is chargeable, as the high and the low lands alike are visited; however, this may be said, that in well ventilated rooms and cleaner surroundings, the fever is lighter than in close rooms and less cleanly places.

These conditions, with the unprecedented bad weather and wet, bad roads have made the opening weeks of the office sojourn at Lamoni unpleasant. But the pleasant situation of our new office; its completeness of detail, and suitability for the purpose designed; the fact that the *Herald* is better placed for usefulness to the cause, and in a region where the people may more appropriately gather and settle together, make cause for increased encouragement and satisfaction.

One thing that we sincerely regret, that the great curse of society, the traffic in intoxicating liquors has followed the settlement at Lamoni. The work on the railway, the newness of the country, the changing of the wagon route from Davis City to Eagleville through the village, the settlement of others beside Saints and strictly temperate people, led some one to open a saloon almost as soon as the town was laid out; and it is with shamefacedness that we pen it, the open countenance that some "called to be Saints" gave; together with the tacit aid and comfort that others afforded, prevented the check that the better class of those belonging to the church and those not members would have given it. There was one place where wine and beer were ostensibly sold; but where drunkards were made by that which was sold. Some time before our arrival here, an effort to incorporate was set on foot, and a decree from the court authorizing the holding of an election at which the question of incorporation was to be voted upon was issued. In pursuance of this notice an election was held December 19, at which those favoring in-

corporating village laws of Iowa, were to vote "For Incorporation," and those opposing were to vote "Against Incorporation," and we are sorry to record that on that day the vote against incorporation prevailed by forty-seven to twenty-five, a majority of twenty-two. The reasons that we are sorry for this result are, that we have good reason to believe that it was by the vote of those belonging to the church in sufficient number to carry, they voting with those selling and in favor of the traffic, while they would have us to believe that they were opposed to such sale; and further, that we then saw and now see no way in which the vote direct as to the sale of intoxicants, or its suppression, can be had here until incorporation is effected, that such vote may be authorized. It may be that those of our brethren who voted against incorporation did not consider this effect; and we think that they did not; but that it is certain none can deny. Further, there was at the time the election was held a person waiting to put into operation a new saloon and waited only till the vote should be had to decide. As soon, therefore, as it was ascertained that the vote was against incorporation, this new place of business was opened, so that now Lamoni may boast that it has two saloons for its three hundred inhabitants, one for each one hundred and fifty; Saints and all.

The impression that the elders preaching abroad, and the *Herald* have tried to make, is that the Reorganized Church was opposed to the vice of drunkenness; and that the tippling, drinking habits of Salt Lake City were the products of apostasy, which adherence to and practice of the principles of the gospel as held by us would do away with; and some success in making this impression has been had; but it would seem that somebody had blundered in making such statements, if judgment is to pass upon the instance of Lamoni, for it is the only place which the editor of the *Herald* has any knowledge of in which the policy of municipal government practically lies in the members of the church, and when an opportunity was offered to exercise that control, it was allowed to lapse into the hands of vendors of intoxicating drinks and their supporters and victims. We confess that we are shocked; and though we expect that this screed will possibly give hurt to some, we can not withhold.

We have been radically opposed to the use and sale of intoxicating drinks as a beverage since we were twelve years of age, and from fifteen years have always been engaged, in public and in private, in trying to educate against the evil. We have known many an excellent man, and spiritual, who can trace his downfall to the influence that places where drink has been offered for sale has thrown around him; and we could now name some who are, or have nearly become victims to the insidious wiles of this enemy to sobriety. How then can Saints permit the traffic to gain a foothold where their influence may stop it? How can they permit even a remote chance to put themselves on the right side of this question escape them? How can they afford to let slip an opportunity to make the places where they dwell, the town, village, or hamlet, where

they are citizens, the places where sobriety abides,—the places where no man is permitted to publicly invite the wayward and weak, the erring drinker, and the unfortunate “dipsomaniac” to his sure overthrow and destruction?

We began this warfare a long time ago; and we shall certainly continue it. Whether we fight a gaining or a losing battle, so far as our personal influence is concerned, we shall improve every opportunity, and make use of every means in our power and right to use to oppose, restrict, overcome, and prevent the setting up and maintaining of beer and wine, or whisky shops in any society where we live.

The next issue of the *Herald*, the editor had something more encouraging to write concerning the above subject. He wrote thus:

We are pleased to announce that since our last issue, one of the saloons, (beer shop) with which at that time Lamoni was supplied, has been closed, the keeper having found that either moral or financial atmosphere of the place was not favorable to its continuance. We are sincerely glad of this, because we hail it as a good sign of returning to real reason and good sound sense.

In a letter written by Ebenezer Robinson from Pleasanton, Iowa, under date of February 4, occurs the following paragraph:

I received the faith under the teachings of Joseph Smith, the translator of the Book of Mormon, and was baptized into the church by him on October 16, 1835; and I *know positively* that no doctrine of polygamy or spiritual wifery was taught or allowed to be practiced in the church at that day. And how it is possible for any person to believe that polygamy is a doctrine of salvation, and at the same time believe the Book of Mormon, is a marvel and a wonder to me.

An editorial item in *Herald* of March 15, says,

Brother Andrew Himes writes from Allendale, Missouri, February 19, that no additions had been made to the church there yet, though great interest has been created by the preaching of Eli M. Wildermuth, Isaac N. Roberts, Charles H. Jones and others. Much good was expected to result.

The following appears in the same column as the above:

Elder Eli M. Wildermuth of Lamoni, Iowa, writes us of his travels and preaching at Allendale, Missouri, and vicinity. He had spoken in a schoolhouse at Allendale, in the courthouse, and at the Methodist Episcopal church at Grant City; and also spoke in Brother Jacob Huntsman's house and at the schoolhouse at Redding.

Conference was held at Lucas, March 4, 5, Orlin B. Thomas presiding, John V. L. Sherwood secretary.

Branches reporting: Lucas 148, 1 baptized, James McDiffit president, Lorenzo W. Powell clerk; Lamoni 356, Henry A. Stebbins president, Asa S. Cochran clerk; Allendale 35, Andrew Himes president, William Birk, clerk; Davis City 53, Thomas J. Bell president, Martin V. B. Smith clerk; Lone Rock 31, Charles H. Jones president, Isaac P. Baggerly clerk; Chariton 30, Ekin Lovell president, Alfred Lovell clerk; Little River 95, Alfred W. Moffet president and clerk.

Ministry reporting: Charles H. Jones, Robert Lyle, George Spencer, John V. L. Sherwood, James McDiffit, John Watkins, John J. Watkins, William N. Abbott, Orlin B. Thomas, Ekin Lovell, Milton B. Oliver, John R. Evans, Lawrence Conover, Asa S. Cochran baptized 1, Evan B. Morgan baptized 1, Thomas R. Williams, Robert Gray.

Bishop's agent had received and expended \$14.90.

Resolved, That it is the mind of this body that the bishop's agent and the president of the district make known the necessities of the district and solicit aid to meet the same.

Resolutions were passed commendatory of the action of Congress in relation to Utah and polygamy. Edwin H. Gurley, Orlin B. Thomas, Ebenezer Robinson, James McDiffit, Charles H. Jones, Ekin Lovell, Lawrence Conover, Alfred W. Moffet, John R. Evans, and Isaac A. Bogue were appointed delegates to the General Conference. Resolved, That in case any delegate finds he can not attend said conference, he shall so inform the president of the district not later than March 25. The preaching was by Charles H. Jones and Orlin B. Thomas.

The district was reported to the General Conference as follows: "There are 9 branches, containing 768 members, including 1 of the First Presidency, 1 apostle, 9 high priests, 7 of the seventy, 60 elders, 20 priests, 19 teachers, 7 deacons. Dur-

ing the year there has been a net gain of 132 members. Orlin B. Thomas president, John V. L. Sherwood clerk."

Conference was held at Davis City, June 3, 4, Orlin B. Thomas presiding, John V. L. Sherwood secretary.

Branches: Lamoni 368, Little River 95, Davis City 53, Lone Rock 40, Lucas 153, Greenville 15, Chariton no change except one death.

Ministry: Joseph Smith, Zenos H. Gurley, Ebenezer Robinson, George Derry, Charles H. Jones, Bradford V. Springer, Isaac A. Bogue, Eli M. Wildermuth had baptized 10 and organized a branch (the Redding Branch), Henry C. Smith, Isaac P. Baggerly, Robert Lyle, John Johnson, William Cunningham, James P. Dillon, Orlin B. Thomas baptized 1, John V. L. Sherwood, William N. Abbott, Ekin Lovell, Elijah Banta, Charles W. Prettyman, George Adams, Horace Church, Lawrence Conover, Asa S. Cochran, David D. Young.

Bishop's agent, David Dancer, reported, from March 1 to June 1, received and paid out \$76.68; audited and found correct. David Dancer having resigned the office of bishop's agent, Elijah Banta was recommended to fill the vacancy.

Charles H. Jones, Samuel V. Bailey, George Adams, David D. Young, Robert Lyle, William Hopkins, and Lawrence Conover were appointed to make all necessary preparations for the holding of the semiannual conference, this fall, at Lamoni.

James P. Dillon was assigned to labor with Eli M. Wildermuth. On recommendation of Greenville Branch, Joseph Bogue was ordained to the office of teacher. Each branch of the district was requested to appoint one of their members to whom the building committee of Lamoni chapel may send a subscription list to circulate in the branch for such help as there may be a desire to give. The preaching during conference was by Charles H. Jones and Joseph Smith.

According to the foregoing minutes, Eli Wildermuth re-

ported that he had organized a branch. This was the Redding Branch, organized March 5, with eight members; Andrew Himes was chosen president, Jarvis Huntsman clerk. The branch broke up the following August, by the members moving away. It reported to but one conference, that of August 26, 1882.

A Mount Ayr, Ringgold County, Iowa, paper refers to the work done at that and other places, by the brethren mentioned, in the following terms: "The Mormon lecture last Friday evening by Elders Wildermuth and Springer, was pronounced very able and interesting by those who were in attendance, but owing to the bad weather, few were out to hear them. They went from here to Redding and Grant City, where they will hold a series of lectures. They belong to the antipolygamy church of Latter Day Saints; of which there is a strong following in Decatur County, where their headquarters are situated."

The *Herald* of September 1, said: "Ground has been broken and the walls for the church building at Lamoni are being laid. The poor prospects for corn crops and the rainy season has had a retarding effect; but it is thought that it will go ahead all right."

Under date of July 27, Thomas R. Allen wrote from Cleveland, Lucas County, Iowa, as follows: "I have been at this place since last January. There is a good branch of Saints here and a well-conducted Sabbath school.

Concerning the organization of the Highland Branch, Alfred W. Head wrote from Creston, Iowa, August 14, as follows:

There having been a few Saints come to this part, we met June 25, and were organized into a branch, under the supervision of Brother Egbert D. Bullard, who is now president; and we think worthy of the position he holds. He is calculated to give instruction to the little flock under his care. Henry O. Redfield was chosen clerk of the branch and myself priest. Our number being eleven, and three more having been

added by baptism since, makes us fourteen now, with the prospects of more uniting. We have met together every Sunday except two, in prayer and testimony, and enjoyed the Spirit that brings peace and joy to the hearts of Saints. Any elder coming this way will find a welcome here, as we think there is an opening for the preaching of the word.

The district conference of August 26 was held with the Lone Rock Branch, Orlin B. Thomas in charge and John V. L. Sherwood secretary.

Branches: Davis City 54, William Cunnington president, Martin V. B. Smith clerk; Lucas 157, 1 baptism, John R. Evans president, Lorenzo W. Powell clerk; Greenville 17, Isaac A. Bogue president, Oscar I. Thomas clerk; Lone Rock 40, Charles H. Jones president, Isaac P. Baggerly clerk; Alledale 32, Hyrum Pinkerton president, William Birk clerk; Redding 14, Andrew Himes president, Jarvis Huntsman clerk; Little River 95, Abram Reese president, Alfred W. Moffet clerk.

Ministry: Joseph Smith, Zenos H. Gurley, Ebenezer Robinson, George Derry, Charles H. Jones, Isaac A. Bogue, James W. Gillen, Elijah Banta, John Johnson, Robert Lyle, Orlin B. Thomas, Joseph S. Snively, Horace Bartlett, Isaac P. Baggerly, James P. Dillon, John V. L. Sherwood, Charles Sheen, Andrew J. Ames, Silas J. Madden, Lawrence Conover, J. Brown. Charles H. Jones was added to the committee appointed to open up the work at Bethany. The bishop's agent reported nothing received, nothing paid out.

Elijah Banta, Amos B. Moore, Joseph S. Snively, Lawrence Conover, and Alfred W. Moffett were appointed delegates to the semiannual conference.

The request of Highland Branch for admission into the district was granted. Orlin B. Thomas was chosen president and Elisha C. Mayhew clerk for the ensuing year.

The last of the semiannual conferences was held at Lamoni, September 20 to 29. At this conference Eli M. Wildermuth reported, in part, as follows:

Having been continued in my former mission, in company with Brother Bradford V. Springer I started for my field of labor on May 4. Commenced our work in Mount Ayr, Iowa; from there went to Redding, in the same county, and tarried several days, holding meetings each evening and twice in the daytime on Sunday. Our congregations were fair, and considerable interest manifested. From Redding we went to Allendale, Missouri, where we commenced a series of meetings; sometimes the house would be crowded, and again there would be but a few out, though there seemed to be quite an interest. After spending two weeks together it became necessary that Brother Springer should return and hearing that my family were sick, I returned home. After remaining at home a few days I again started for my field of labor, stopping at Redding and holding several meetings in the village and vicinity. From thence to school-house south of Allendale. The spring and early summer months were unfavorable for holding night meetings,—there being so much rain. I prosecuted the mission as best I could, finding a growing interest manifested everywhere.

Concerning the semiannual conference, the *Herald*, of October 15, said:

Eight were added by baptism during the session. The preaching meetings were well attended; those of Sunday, the twenty-fifth, being very large. The whole country round about seemed to be present. The Saints at Lamoni had by committee erected a temporary tabernacle in the Herald Office grounds, capable of seating thirteen hundred, and this was well filled morning, afternoon and evening; the exercises being excellently well received.

The weather from first to last was splendid, a trifle cool at times, but still pleasant; no rain fell to cause a moment's delay until the Sunday after adjournment, October 1, when the morning sermon, being delivered by Brother Edmund C. Briggs, was broken in the middle and the congregation driven out of the tabernacle to seek shelter in the Herald Office and the houses of the people adjacent. An evening meeting was held in the chapel that was but lightly attended, rain having fallen nearly all day, the first of moment for nearly two months.

The conference at Lamoni is declared a success and will have its influence all over the country near to the village where it was held. Missouri, for miles south and west, contributed largely to the members in attendance at the preaching services. There were on Sunday at noon one hundred and ninety-two double and eighty-two single teams together with fifteen tents and covered wagons, showing that the interest was most excellent.

The following item appeared in the *Herald* for December 1:

The branch at Lamoni, Decatur County, Iowa, the place where the Herald Office is located, now numbers over four hundred members, and others are added by conversion and baptism, and by reception on letters

of recommend from other branches, every few days. There are two places of meeting where the Saints congregate; one two and a half miles southwest of town, in what is called the old church, standing on the premises of Ebenezer J. Robinson; and the other just within the limits of the settlement called Lamoni, west of the railway depot, called the new chapel, a small building owned by Sister Rosalia H. Dancer and used as a chapel by the church. Neither of these buildings will seat above two hundred, without crowding, and at no time now, in fair weather, is either large enough to hold the comers to worship. There is great necessity for the house of worship now being built.

Conference met with the Lamoni Branch, December 2, Alfred W. Moffet president until the arrival of district president Orlin B. Thomas; Duncan Campbell clerk pro tem, Hudson R. Harder assistant.

Branches reporting: Davis City 57, 3 baptisms; Greenville 15; Lone Rock 44, 3 baptisms; Lucas 166, 5 baptisms; Lamoni 423, 25 baptisms; Little River 96.

Ministry reporting: Joseph Smith, Joseph R. Lambert, Ebenezer Robinson, Henry A. Stebbins, Eli M. Wildermuth, Isaac A. Bogue, Duncan Campbell, James W. Gillen baptized 1, Charles H. Jones baptized 2, Henry C. Smith, Alfred W. Moffet, Lewis Gaulter, Orlin B. Thomas, Elijah Banta, James P. Dillon, Charles Sheen, Horace Bartlett, John V. L. Sherwood, Robert Lyle, Norman N. Hazelton, Samuel A. Wood, Charles W. Prettyman, John Johnson, Horace Church, Oliver J. Bailey, George Adams, Valentine White, Hugh N. Snively, Edwin Stafford, Martin V. B. Smith, Asa S. Cochran, Lawrence Conover, Hudson R. Harder, Elijah Sparks, Andrew K. Anderson, Eli T. Dobson, and Price McPeck.

Elder Ekin Lovell was instructed to give letters of removal to the members of the Chariton Branch, and that the records be deposited with the district secretary. The attention of the elders was called to the resolution requiring them to furnish baptismal certificates to all whom they baptize. The committee on General Conference arrangements reported and it was ordered that the balance on hand be turned on lamps for the

use of the district. A vote of thanks was tendered David Dancer for the use of lumber for the benefit of General Conference. The preaching during the conference was by Duncan Campbell and Joseph R. Lambert, also by Henry A. Stebbins.

An item in the *Herald* says:

Brother James W. Gillen went to Lucas, Lucas County, Iowa, on Monday, December 4, in answer to a telegram from the branch there, to meet an elder of the Christian Church, J. F. Pegg by name, upon the Sunday, or first-day Sabbath question. A five-days discussion was held.

Brother Thomas R. Allen wrote from Cleveland, Iowa, that five had lately been added to the church there, one the wife of a good brother of the branch. He also reports good results from the Pegg and Gillen debate there.

The following letter dated December 3, by Egbert D. Bullard, of the Highland Branch, is of interest:

As I have not seen anything from the Highland Branch in your columns, I will try in my weakness to write. We have a branch of fifteen members, organized some six months ago, with thirteen members. Two have been baptized since. We have Saints' meeting every two weeks; met for the purpose of holding branch meeting on Thanksgiving eve, and as there was not much business to attend to, we thought best to hold a prayer meeting, with which the Lord was well pleased, as we realized by the presence of the Holy Spirit, by which we were strengthened.

There is a good, faithful branch here, notwithstanding some of its members are young in the cause. We greatly desire that an elder of ability may come in our midst this winter, and labor for a season. As we are a branch in the district, we claim some of the labor of that district, and hope the president will call on us, and give some encouraging exhortation. If an elder should feel directed to come to our assistance, please come to Creston and inquire for Albert M. Bullard, living three miles southeast of the city, where he will be cared for.

(To be continued.)

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Men think God is destroying them because he is tuning them. The violinist screws up the key till the tense cord sounds the concert pitch; but it is not to break it, but to use it tunefully, that he stretches the string upon the musical rack.  
—Beecher.

## CURRENT REPORTS AND OPINIONS OF EARLY DAYS

During our research among periodicals published during troublesome times in Missouri we were especially impressed with statements made about the Mormons. No wonder people form different conclusions about the so-called Mormons.

Some of the stories we have concluded to publish for consideration. We say in the language of a certain local paper which carries at the head of one of its columns the following: "These stories are not all sworn to, believe as many as you please."

(*Missouri Intelligencer and Moon's Lick Advertiser*, Columbia Saturday, April 13, 1833.)

### THE MORMONS

We have perused a pretty long and probably a true account of this singular people and their location in Mount Zion, contained in a letter published in the *Christian Watchman* from B. Pixley, and dated Independence, Jackson County, Missouri, October 12, 1832, the very seat of the new Jerusalem. His account of their situation and prospects is not very flattering. About four hundred or five hundred Mormons, men, women and children, have collected at Zion. Their possessions are small compared to their numbers, being only about four sections of land. Twenty acres is the portion assigned for each family to improve, but they are to hold no property, should they leave the community. Mount Zion is not elevated, and the settlement resembles "new beginnings," generally in the West. They are represented as already suffering for the necessities of life, and by squalid poverty, preparing for their expected Savior. Their creed seems to have undergone but little change. Originally members of almost every sect, they cordially unite in detesting all save Mormons. They all pretend to the gift of miracles, of tongues, of healing their sick, visions, etc., though like all modern miracles—often told but never seen. Their prophet, Smith, is now busy in restoring the present Bible to its primitive purity, and in adding some lost books of great importance. A new revelation is also forthcoming. Elder Rigdon, pretty well known in this vicinity as an arch apostate, is now the first, best and greatest preacher in Mount Zion. The Mormons still prefer to talk with angels, visit the third heaven, and converse with Christ face to face. Their form of baptism is changed to "I John the Messenger, baptize thee," etc. The gift of imparting the Holy Ghost, is yet professed.

They pretend to have discovered where the Ark of the Covenant, Aaron's Rod, the Pot of Manna, etc., now remain hid. At no distant period, they expect Christ will reappear to live and reign on the earth a thousand years.

Such are the present Mormons, and such is the New Jerusalem. We believe their society now numbers something more than one hundred souls in this county, many of whom intend removing to Mount Zion in the spring. With Mormonism and its history, in this county, we are not strangers. It was introduced by a few illiterate disciples of Joseph Smith in the summer of 1831, a time when religious excitements were the order of the day. A sort of revival enthusiasm pervaded many neighborhoods, and whenever Mormonism obtained a footing, it spread like wildfire. Scores were awakened, converted, baptized, and endowed with the Holy Spirit in a few hours, at a single meeting, in the midst of shoutings, wailings, fallings, contortions, trances, visions, speaking in unknown tongues and prophesying, that require the pen of a Trollope to describe. The timid were frightened, the credulous believed, and we were frequently eyewitnesses to scenes of strange and unnatural conduct of Mormons professedly under the influence of the Spirit, that staggered the disbelief of the most stable and incredulous. But the storm passed—a calm followed—reason triumphed, and Mormonism waned.

As a curiosity, we have carefully examined the Golden Bible and pronounce it not even "a cunningly devised fable." Every page bears the impress of its human authorship. Though free from vulgar obscenities, it is an absurd collection of dull, stupid and foolishly improbable stories, which no person, unless under the influence of powerfully excited feelings can mistake for truth and inspiration.—With its authors, the Book of Mormon can not survive this generation. The next will remember it, only to smile at the credulity of the present.

Pixley, the author of the above article, is mentioned in Church History (vol. 1, p. 304) as a falsifier, and on page 352 as one of the leaders of mobs.

A week later April 20, 1833, the same paper published a letter from a dissenter, bearing date of February 25, 1833.

(*Missouri Intelligencer*, Columbia, Saturday, April 20, 1833.)

THE MORMONS.—We have been requested by a correspondent to publish the annexed letter. It is from a seceding Mormon to his friends in Fulton County, in this State.

"INDEPENDENCE, JACKSON COUNTY, MISSOURI.

"February 25, 1833.

"Since I arrived here, I have visited the Mormon meetings, one of which was called the solemn assembly, where the Bishop declared by vision from Joshua Smith that they were all under condemnation for

not reading the Book of Mormon, and that they must repent or they would be cut off and Zion would be removed somewhere else. He also declared that that seer, Joseph Smith had the keys of the kingdom of heaven and could see the multitudes of the angels, and knew what they were doing there. He also declared that he had the power that Jesus Christ had when he was here in the flesh; that he had the discerning of spirits, so as to discover who were worthy, even to the lowest as well as the highest; also that no member can bring an accusation against an officer of the church, neither can they bear testimony against an officer of the church; that no member could sell his possessions to any individual whatever not even to a Mormon—that if he left them or should be turned out for any improper conduct he must leave all and go out empty; that the elders had power if they lived faithful to the Lord to discern the spirits of the private members, whether they were worthy to remain in the church or not; that they must consecrate all their property in the name of Partridge (a bishop) to the Lord, or they would all be lost, and must enter into a covenant to that amount, which all that were present did, which property is valued by Partridge and two under officers, that he may give in the list and pay taxes for the same.

"I have visited many members since I came here to see their manner of living. Their diet was principally water porridge salted, and bread. Provisions are indeed plenty, but they can not be purchased by those who have no money.

"I want you to take a copy of this and send it to be read in every place of public meeting in your vicinity.

"All my family here, except one, are shaken of the Mormon faith. I wish you would take some little pains to have this letter or the foregoing facts published.

"Yours respectfully,

SALMON SHERWOOD."

—*Illinois Journal*

The following is from the *Free Press* of Saint Louis, August 15, 1833, immediately after the beginning of trouble in Independence:

INTOLERANCE.—A society of Mormonites, a religious sect were settled in Jackson County, in this State, where they had established a printing press, and published a paper entitled the *Star*. The citizens of Jackson County having had a meeting on the subject of these "obnoxious" people, were determined to drive them from the county and raze their printing office to the ground. Their resolutions were prevented from being carried into execution by a subsequent agreement in which the Mormonites stipulated for the removal of their society, and the discontinuance of the publication of the *Star*.

We profess to know but little of the character of this religious sect; nor do we pretend to vouch for the soundness of their doctrines; but we protest against the justness of this course of intolerance towards these

people, however absurd and fanatical their modes of worship may have been. We have no right to interfere with the religious creeds of our neighbors; and if their conduct towards us is regulated by the laws of the land, we can have no just cause of complaint. Had individuals of this sect, or even the whole body of it committed legal offences, the civil tribunals of our country could have given sufficient redress; but to proceed against them as a religious body, not discriminating between the innocent and the guilty, must be considered *persecution* in the most odious sense of the word, and a disregard of the provisions of our Constitution, which declares

"That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences," and "That no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested or restrained, in his religious professions, or sentiments, if he does not disturb others in their religious worship."

The *Jeffersonian Republican*, published at Jefferson City, Missouri, November 16, 1833, published the following:

SERIOUS DIFFICULTY. There has been within the past few days, a recurrence of the difficulties between the people of Jackson County in this State, and the sect called Mormons. It seems, from direct intelligence received at this place from that quarter, that some three or four lives have been lost—the condition of the Mormons is represented to be truly distressing. We forbear further remark at present.

On the same date as the above the *Intelligencer* published the following:

#### WAR WITH THE MORMONS!

Extract from a letter to the Editor, dated

ARROW ROCK, MISSOURI, November 7, 1833.

"Dear Sir: The steamboat *Charleston* has just landed from above, bringing important news from Jackson County.

"The commander (Gunsallis) says that an encounter had taken place before his departure, near Independence, between the citizens and the Mormons, wherein several of the former were killed and others wounded on both sides. That the Mormons had mostly retreated to their own lands and declared their determination to defend themselves; and in that situation were attacked by a body of citizens and the result was as above. The village of Independence is said to be in great confusion; razing the buildings occupied by the Mormons to the ground, scattering their merchandise in the streets, preparing arms and ammunition, drafting men, and the cries of women and children heard in every quarter. I am also informed that a party of citizens again returned to the conflict; but Captain Gunsallis says that he received no intelligence of the result on which he could rely; yet he is of the opinion that shots were

exchanged, and thinks that he heard several discharges of a six-pounder in their possession.

"There is a passenger on board, who calls himself a Mormon, who confirms the above."

"Yours,

"J. JONES."

The above unpleasant intelligence is confirmed from other sources. One of the accounts states that between fifteen and twenty of the citizens were killed, and several of the Mormons. This, we hope, may prove an exaggeration. We learn that the citizens commenced the attack on the Mormons in the night disguised, so as to avoid detection. Although we have always viewed these Mormons with abhorrence, we are not prepared to justify such outrageous proceedings on the part of the citizens. The former have *rights* guaranteed by the Constitution and laws of the land, in common with the latter, and should be alike protected in the freedom of conscience, and in the enjoyment of "*Life, Liberty and Property*." We hope the Executive will interpose, and prevent a recurrence of these lawless outrages, and that the perpetrators of them may be brought to condign punishment.

Jackson County is situated at the very extremity of civilization on our western frontier, and the inhabitants have, we believe, the character (whether justly or unjustly we do not know) of being very turbulent and lawless. The present occurrence is not calculated to remove that impression. These Mormons may be, and probably are, a nuisance to the citizens of that county—but shedding their blood, razing their dwellings, and destroying their property, without color of *law*, in the *night*, and in disguise, is certainly not the *proper* course to remove it. There may be extenuating circumstances, which have not yet reached us, tending to lessen the turpitude of this transaction. We sincerely hope it may be in our power to state that such is the fact. We shall probably be in possession of authentic particulars before our next publication.

Following the above under the head "Further particulars," is reprinted a letter by Orson Hyde from the *Missouri Republican*, written from On board steamboat *Charleston*, Saint Louis, November 9. (About one and one half columns in length and tells of Jackson County troubles up to the time he left.) It contains the following paragraph:

I am satisfied that it is useless to undertake to enforce the laws in that county under the present circumstances, because there is no one to enforce them. Every officer, civil and military, with one or two exceptions, is either directly or indirectly engaged in the mob.

Under these painful circumstances, what remains to be done? Must we be driven from our homes? Must we leave the soil for which we have paid our money, must our women and children be turned out of doors with nothing but the clouded canopy to cover them, and the perpetrators

of the above crimes escape unpunished? Or must we fight our enemies three to one or lie down and die and our names be blotted out from among men? Let the Executive of our State and Nation consider these questions, and if they will answer them in the negative, let them signify it by raising the helping hand. Again I ask, in the behalf of my brethren, Will not the Governor or President lend a helping hand in this *dreadful extremity*? Shall the cries of the innocent and distressed salute the ears of the Executive in vain? God forbid! For while the Constitution of the United States, which was given by inspiration of Almighty God through the instrumentality of our fathers, shall stand, I trust that those who are honored with the Executive, will see that the laws are magnified and made honorable.

The same papers for November 30, quoted  
(From the *Salt River, Missouri, Journal*.)

#### THE MORMONS

It is with feelings of deepest regret that we learn of an encounter between a very large number of the citizens of Jackson County, in this State, and the society of people called Mormons. If any of these people have offended against the laws, those laws are open for redress, and to them the injured should look for the reparation of their wrongs. If we have a country of laws, let them be our rule of action; and no circumstance, no occurrence, however aggravated, can justify the first movement of a mob, whose march is most generally, if not always, marked with disorder, cruelty, and wantonness. We know but little about the Mormonites, and care less; but whatever may have been the amount of their offending (of which we know nothing and have heard nothing), however aggravated may have been their conduct, we do say that an indiscriminate attack upon their property and persons, was altogether unjustifiable, and highly reprehensible—for to the courts of justice should every individual repair for the redress of violated right. Even admit, with the great mass of community, that those people are a deluded set of fanatics, still, in this country, even the fanatic has his privilege—and the Jew and Gentile—the pagan and Mohometan, have an equal right with the Christian, to sit down under their own vine, and worship God in their own manner, and if they infringe not on the liberties of others, none dare make them afraid. The right of worshiping, according to the dictates of our own consciences, is one of the noblest principles ingrafted in our Constitution—it is the most holy light that burns on the altar of liberty, or plays around the columns of our free institutions, and death to that voice, and palsy to that hand which shall first be raised to smother it. What! has it come to this? Is it true that the fire of persecution has rolled a sirocco flame through the calm retreat of our western forest? Has the heathen, the barbarous and savage Indian been driven from the borders of our mighty rivers, that their deep waters might be encrimsoned with Christian blood? Has bigotry, whose breath is pesti-

lence, and whose footsteps are the forerunners of death, erected on the beautiful and magnificent shore of the Missouri, his standard of fire? The poor and deluded Mormons, and are their habitations to be laid waste by the hand of desolation, and their food and clothing to be scattered to the winds? Robbed of their little all, are their families to be driven from their possessions to ask charity of a community that seems eager to destroy them? "I was an hungered and ye gave me no meat; I was naked and ye clothed me not," might falter on many a tongue in a Christian land.

Are the people of Jackson County determined to drive off the Mormons on account of their peculiar religious tenets? Were the worshipers of the moon to settle in this State, no one would have a right to molest them, on account of those tenets. We can not make laws to restrain the liberty of conscience or freedom of thought. You might as well attempt to restrain the march of the winds, as they pass over the unbroken prairies—and shall a mob do that, which law would shudder at and from which every principle of freedom would shrink? It is impossible that any palliative circumstance can be given in justification of such a movement—the mournful experience of the past, and all sense of order forbid it, most imperatively. Are the Mormons fanatics? If so, let the consequences of their fanaticism fall upon their own heads. If they break the bounds of the law, the arm of civil power will restrain them; if they do not, what right have others to condemn the motives by which they are actuated? The true balance by which the motives of the human heart are to be ascertained, is upheld by the hand of the Eternal, whose eye pierces the hidden research of all thought and all motive—if these people should be found wanting, be the consequence on themselves. That no man shall break in on the devotions of another, is an acknowledged principle of our Government—a principle which we prize as we do our lives; and to defend which, blood and treasure and life have been expended. The dangers of a mob were told by the groans of Revolutionary France when the innocent and the guilty walked together through streets of human blood, and amid the ruin they had drawn down upon their country, their families and themselves.

This was at the time when the militia was called out by Colonel Pitcher under advice of Lieutenant Governor Lilburn W. Boggs.

The same paper, under date of November 30, 1833, contained the following:

#### MATTERS AND THINGS

The people of Jackson and Saint Louis counties, or rather factious portions of them, have taken very singular, and we think disreputable grounds, to redress their imaginary grievances. In each of these counties, a portion of their citizens lately, in quite a mobocratical manner,

revenged themselves—the first upon the Mormons, for various grievances alleged—the other upon the governor of the State, for granting Mitchel, (a crazy man) a pardon.. The last of these, as the story goes, created a *representation* of their displeasure, and killed it. Contempt, we imagine, will be a sufficient punishment for this ridiculous act. If, however, we learn that the actors were sufficiently respectable, (which we much doubt) to require further notice, we shall feel bound, as well in justice to the governor, as to a misinformed community, to request permission to publish the *whole* grounds on which the pardon was granted; But at present, if there are any disposed to attach blame, upon the strength of misrepresentation from the evil minded, the designing, and the sordid, we refer such to the communication of a "Citizen," from the *Missouri Republican*, in another column of our paper.

The other mob, in Jackson, unfortunately, was not so harmless as that in Saint Louis. They killed, as we are informed, some of the *real* objects of their hatred. But it will, we should presume, require a more caustic remedy than *contempt*, to appease the offended majesty of the laws in this case. We have heretofore, as well as at the present time, deemed it improper to indulge as freely in remarks on this subject, as the excitement produced would have seemed to have warranted, as crimes of the character here alleged—when there is nothing to extenuate—or expiated on the gallows.

We are informed through a channel entitled to respect, that a correspondence is now going on between the governor and the judge of the circuit of which Jackson County forms a part, and we have no doubt, in the end, that justice will be administered.

From the above extracts it will be seen that the press was not so hostile in the first disturbance as it was later. The following is the account of Lilburn W. Boggs:

(From *Missouri Intelligencer*, Columbia, December 14, 1833.)

#### THE MORMONS

The lieutenant governor's account of the late disturbances:

INDEPENDENCE, MISSOURI, November 26, 1833.

To the Editor of the *Missouri Republican*,

*Sirs:* The object of this communication is to correct some erroneous publications in relation to myself, which I discover are taking the rounds in the public papers, and also to correct other statements in relation to the recent difficulties which have occurred in this country, between the Mormons and their opponents.

It is well known that I did not, nor could not, approbate the proceedings of that portion of the citizens of this county who have been engaged against this sect of people; and that, in consequence of my forbearing to participate in their measures, my situation has been very unpleasant. I

have observed in your paper a statement that the lieutenant governor was driven from the county. This statement is entirely untrue. No violence has ever been done me in any respect. I have also understood that a report has by some means got into circulation, that I had assumed the authority to order out the militia, and that I was compelled to do so by the populace; this statement is also without the least foundation in truth. I have observed a statement in the *Saint Louis Times*, which is taken from your paper, above the signature of Orson Hyde, in which Mr. Hyde states that the militia were called out on Monday the fourteenth inst., and that they participated in the battle which was fought that evening near the boundary line. This statement of Mr. Hyde is absolutely and entirely false. The information of that battle having taken place, produced the call of the militia. The battle took place about ten miles above this place, late Monday evening and the militia were not paraded until 10 o'clock a. m. on the next day (Tuesday). The militia were ordered into service by Lieutenant Colonel Pitcher, (the colonel being absent,) for the purpose of suppressing the insurrection. I approved of the course adopted by Colonel Pitcher as the only means of saving bloodshed and of restoring order. On Tuesday morning, before the whole of the militia that were ordered out had assembled, (about one hundred men had paraded,) a messenger arrived in great haste, giving the information that the Mormons numbering perhaps one hundred and fifty, well armed, were then within a mile or a mile and a half of town, coming on with a view to attack and destroy the place. Colonel Pitcher thought it advisable to march his men to the western edge of town, and there to await the arrival of the Mormons, and, if possible, to prevent bloodshed, and get those deluded people to disperse and return to their homes. On reaching the western edge of the town the colonel dispatched one of the Mormons as a messenger to that portion of his brethren then in arms, with this information, that the militia were raised to quell this insurrection and that they must come forward, surrender their arms, and return to their homes. This after considerable consultation back and forth, the Mormons at length complied with. They surrendered their arms and returned to their homes, with the exception of three, who were delivered over to the civil authority as having been engaged on the preceding day in the foregoing battle over the Blue. These three were subsequently discharged and returned to their homes. The statement of Mr. Hyde, that the militia acted as a mob is altogether false, no men ever behaved better, nor was any person whatever molested or injured by the militia. Immediately after the surrender, the militia returned to town and were dismissed, with the exception of a small guard intended to guard the Mormons.

On the next day or the day afterwards, the Mormons took fright at the threats of the populace and fled in every direction. Mr. Hyde also states that Mr. Hicks was killed. This is a mistake. Mr. Hicks was not within fifty miles of the place of action. He was in Lafayette County attending the circuit court. It is true that the dwellings of the Mormons

were to the number perhaps which Mr. Hyde mentions, torn down by the populace, under cover of the night. The persons engaged in this matter are not known. The information which reached here about 8 o'clock on Monday night, the fourth inst. by an express, giving intelligence of the aforesaid battle, stated that the Mormons, to the number of perhaps sixty, well armed, attacked a party of the citizens, numbering about twenty; that he left them fighting and bore off the body of a small boy, who was shot in the back; that he could not tell the extent of bloodshed that had taken place. It has turned out however that two of the citizens were killed on the ground, and several wounded; the Mormons lost one man killed and several wounded. As it regards the particulars of the aforesaid battle (and which is the only one which has taken place), I have taken measures to procure a correct statement; as soon as it is obtained it will be laid before the public. I have written to the governor and have given him a statement in detail of such matters, connected with this unfortunate occurrence, as came under my observation, which he may probably make public. You will oblige me and subserve the cause of truth, by publishing this statement in your paper.

Respectfully,

LILBURN W. BOGGS.

The *Missouri Intelligencer* for March 8, 1834, contained the following:

(From the *Upper Missouri Enquirer*.)

#### MORMON DIFFICULTIES

On Sunday last the Liberty Blues, commanded by Captain David R. Atchison, left this place for Independence, Jackson County. This was in compliance with the following order:

"LIBERTY, February 19, 1834.

"To Captain D. R. Atchison.

"Sir: Upon the application to us, by several of the persons called Mormons, who wish to testify before the grand jury of Jackson County, on the next term of the circuit court of that county; and informing us, that they can not safely trust their persons in said county without a guard.

"We therefore hand you the inclosed order from the Commander in Chief of the Militia of this State.

"Yours respectfully,

"JOHN F. RYLAND,

"Judge of the 5th Judicial Circuit."

"CITY OF JEFFERSON, February 5, 1834.

"To DAVID R. ATCHISON, ESQUIRE,

"Captain of the 'Liberty Blues.'

"Sir: You will hold yourself and company in readiness to assist the civil authorities in apprehending and bringing to trial the persons offending the laws, during and previous to November last in Jackson County,

in conflicts between the 'Mormons,' and a portion of the other citizens of that county. You will attend the court in Jackson County next term during trial of these causes, and execute such orders as may be given by the judge or circuit attorney thereof, as well those preparatory to the trials as those during their progress.

"It is possible that the Mormon people will, under the protection of this guard, seek the opportunity it will afford them to return in safety to their late homes in Jackson County; should they wish to do so, you will see that they are permitted to take possession peaceably and protect them in such possession during the trial of these causes, at the end of which, should you not receive further orders, you will discharge your men.

"It is hardly necessary to suggest to an officer of your judgment and discretion the propriety of performing these duties in the mildest manner possible. To see a civil court surrounded by a military force, is well calculated to awaken the sensibilities of any community, and one so excited as I presume the individuals of Jackson County are, it will be difficult to escape their censure and displeasure. Should you not be able to escape these, you will no doubt be free from deserving them.

"Respectfully,

"DANIEL DUNKLIN,

*"Commander in Chief."*

It seems that the governor was apprehensive that the citizens of Jackson County were so much exasperated towards the Mormons, that it might be necessary to guard such as might wish to attend the court now in session, for the purpose of presenting such persons to the grand jury, as had offended the laws of the land. On Monday morning following, Captain Atchison marched his company in the town, with a number of Mormons under his protection, and after the short stay of three hours, it was concluded by Judge Ryland, Amos Rees Circuit Attorney, and Attorney General Wells, that it was entirely unnecessary to investigate this subject on the part of the State, as the jury were equally concerned in the outrages committed, it was therefore not likely that any bills would be found and consequently no good could possibly result from any further investigation of the subject.—Captain Atchison received the following order:

"INDEPENDENCE, JACKSON COUNTY, February 24, 1834.

"TO DAVID R. ATCHISON,

"Captain of the 'Liberty Blues.'

"Sir: Having this moment received a communication from the attorney general of this State, and the circuit attorney of this judicial circuit, that they, upon a full consultation with the persons aggrieved, as well as other individuals, have declined preferring bills of indictment to the grand jury, at this term, for the outrages committed heretofore upon the Mormons. I hasten to inform you, that I have no longer any need of the services of yourself and company as a guard for the State's witness, upon the intended investigation, at this term. You will therefore march

your company back to Liberty, Clay County, and then discharge them.

"With high respect and esteem,

"I am your most obedient servant,

"JOHN F. RYLAND."

We would say to our Jackson friends that we hope they will not suffer their feelings to be injured with the individuals who composed this company; for although this order of the governor was obeyed by the Liberty Blues, with promptness and cheerfulness, yet it was only in compliance with their duty as good citizens of the State. (Same issue, editorial.)

#### THE MORMONS

On our first page will be found the orders of the Governor and Judge Ryland, on the occasion of calling out a company of the militia of Clay County, to escort a number of the Mormons to Independence, for the purpose of giving evidence before the grand jury of Jackson County. Captain Atchison's company was selected, and performed the duty assigned to it. On its arrival at Independence, it was ascertained by the attorney general that the grand jury *were composed exclusively of such as had been concerned in the recent outrages!* and that consequently it would be useless to prefer bills before *such* a jury.

Captain Atchison's company, after remaining a few hours, returned to Clay County. It thus appears that justice can not be administered through the judicial tribunals of Jackson County.

(Through the inadvertance of our compositor the name of "Amos Rees, Circuit Attorney 5th Judicial Circuit" which should have appeared under that of Judge Ryland, in his first letter to Captain Atchison, is entirely omitted in the publication on our first page.)

On June 7, 1834, the same paper published the following information:

#### ANOTHER MORMON WAR THREATENED

By the following letters, written to the postmaster at Independence, Jackson County, Missouri, it would seem that the Mormons were making arrangements for the recovery of their "*Zion*." We do not attach much importance to this news. The good people of Jackson County will be more *scared than hurt*.

"CHAGRIN, OHIO, April 29, 1834.

"TO THE POSTMASTER AT INDEPENDENCE, MISSOURI:

"I can tender no better apology for trespassing upon your attention at this time than simply stating to you the fact that the *Mormons* in this region are organizing an *army* (as they are pleased to express themselves) '*to restore Zion*,' that is, to take *by force of arms* their former possessions in Jackson County, Missouri. These facts I have from the mouths of several of them, with whom I am personally acquainted. Some

have already set off and Thursday night is the day set apart for the departure of the grand caravan with the *Prophet* (Joseph Smith) at their head. The order of the march is to be in small detachments, singly, in pairs, sixes, etc., lest they might excite suspicion. Their place of rendezvous I have not been able to learn. It has been stated to be on this side of the Mississippi. They are armed with every species of implements of destruction, from a scalping knife to a double-barrelled rifle. Their prophet and elders have so infatuated the minds of the more ignorant that they appear to have lost all sense of propriety, as I have heard some of them express themselves, 'We are going to fight the battle of the Lord,' and 'redeem Zion.' Their force has been variously stated from two to six hundred about; one hundred will go from this vicinity (say Kirtland,) 'the rest of the prophets and location of the Temple.' It has been suggested to me (by a dissenter from their faith) but a few minutes since, that they have emissaries among the neighboring Indians, trying to provoke these ignorant people to join them (the Mormons) in this 'holy war.'

"The elders say that the governor of your State has promised them an armed force of militia to protect them through the State to their former possessions. This is believed by the commonality. What I have written above is no fiction; you are at liberty to use it as occasion may require. You can withhold the name of the writer of this from the Mormons unless it becomes necessary to use it, when, if called on, a more full account of their threats can be furnished. I have been very hasty in drawing up this sketch and perhaps you may find it difficult to decipher it. It is now late at night, and the mail will pass early in the morning.

"Very respectfully,

"J. M. HENDERSON, P. M."

"TO THE POSTMASTER AT INDEPENDENCE.

"Sir: Although a private citizen I am not an indifferent observer of the signs of the times, and I look upon the present crisis as big with important events, and a time when aspiring men, enemies to our free institutions, are busy in making inroads upon them. In this place, there is a sect called Mormonites, founded here by Martin Harris, and he has recently been here, and they are now soliciting and raising volunteers (young men of this place) to go to Kirtland (or Cortland), Ohio, when as they say, by an act of Government they are on the first of May next to be organized into a regiment to consist of seven hundred men, to march from thence to Independence, to protect the Mormons there—and they are to be sustained by the Government. I constantly read the publications of the day, and have observed no such act. I am induced to believe that there are now and owing to the pressure of the times and the propensity of young men to emigrate, hundreds of young men, thoughtless of consequences, who will embark in this expedition.

"Sir, these are facts, and I submit them to the people of your section that if they view them as omens of evil you may be on the alert; and if

my views are well timed and in any way conducive to the interest of my fellow men and country, I am amply rewarded; if my alarms are groundless I am doubtless satisfied. This is at your disposal.

"I am sir, your obedient servant,

"HIRAM C. BAKER."

June 21, *The Intelligencer* contained the following:

#### THE MORMONS

The situation of affairs with the Mormons appears to be getting into a worse state than ever. The large and well armed body of that sect, from Ohio, heretofore mentioned, crossed the Mississippi in Pike County, Missouri, a few days since, and we presume are now in Jackson County. It also appears by the annexed article from the *Liberty* (Missouri) *Enquirer*, that the Mormons who had taken refuge in Clay County, have been arming themselves preparatory to joining their brethren from Ohio. A negotiation is likewise stated to be in progress for the purchase, by the people of Jackson, of the lands belonging to the Mormons, and for indemnifying them for the injuries heretofore sustained.

The people of Jackson County will now, in all probability, reap the bitter fruits of their lawless acts. The courts of justice in that county being virtually shut against the Mormons, the course now taken by them is, perhaps, the only one by which they can hope to obtain redress.

The Governor has proceeded to Jackson County.

(From the *Salt River*, (Missouri), *Journal*.)

"*Mormons*.—A party of the Mormonites consisting of between two and three hundred men, crossed the Mississippi River, at the town of Louisiana, in this county, during last week on their way to Jackson County in this State. The party had with them, between twenty and thirty wagons, no other property, and were entirely disencumbered of their children and females. It was composed chiefly of young and middle-aged men, who had the general appearance of possessing considerable personal strength and activity. They were, with a few exceptions, well provided with firearms and accouterments of war.

"We learn from a gentleman who conversed with some of them, that they designed taking possession of the lands belonging to their brethren in Jackson County, and that they intended resisting any attempts that the citizens might make to expel them from their homes. They avowed their intention of acting entirely upon the defensive; but expressed a firm resolution of claiming the rights of their society at all hazards, and of resolutely defending the Holy Land. They were generally from the State of Ohio.

"We regard the Mormons as a set of deluded and deceived fanatics, yet they have their rights and privileges, and whilst they exercise these, we can not desire to see them disturbed; on the contrary we wish them success in resisting every lawless innovation of their rights. In their case we believe the arm of the law is neutralized and their only hopes

of protection, will be in their ability to resist brute force. The only cause of regret is that the the citizens of Jackson have so far forgotten the principles of the duty they owe to the Government and themselves, as to have brought about such a state of things. It is doubtful whether in this contest they have the sympathies or even the respect of a large portion of the State."

(From the *Liberty*, (Missouri), *Enquirer*.)

"For the last six or eight weeks, the Mormons have been actively engaged in making preparations to return to Jackson County, 'the land of promise,' by providing themselves with implements of war, such as guns, pistols, swords, etc., etc. They expect a reinforcement from the State of Ohio, and we are informed that small parties are arriving almost every day. So soon as they all arrive, they intend to call upon the Governor to reinstate them upon their lands in Jackson, and then, if molested, they are determined to protect themselves, sword in hand. We are told they will be able to muster seven hundred strong.

"A gentleman from Jackson informs us that the citizens of that county, are no less engaged in making preparations for their reception. On Monday last they held a meeting, for the purpose of electing officers, and Samuel C. Owens, a gentleman known to many citizens of the State, was unanimously elected commander in chief of all their forces. Our informant states that they received a letter from the Governor advising them to effect a compromise if possible by purchasing the lands of the Mormons and paying them for the injuries which they have sustained. For this purpose, ten persons were appointed, invested with full power to settle the whole matter and will meet the Mormons in this place on Monday next, for that purpose. Should the Mormons refuse to accede to an honorable and fair adjustment of these difficulties, the Governor will not restore any to that county, but such as hold lands. The following gentlemen compose the above named committee: Thomas Slayton, sr., Samuel Erwin, Smallwood V. Noland, Smallwood Noland, Henry Reuby, Samuel C. Owens, Robert Rickman, James Campbell, Richard Fristoe, Thomas Jeffries, and John Davis.

"We have our fears as to the final issue of this matter, but hope for the best."

On June 28, *The Intelligencer* published as follows:

(From the *Liberty*, Missouri, *Enquirer*.)

#### "THE MORMONS

"On Monday last, a committee on the part of the citizens of Jackson County, and one in behalf of the Mormon people, met in this place to take into consideration the subject of compromising the difficulties which occurred in Jackson County last fall. At the suggestion of the Honorable Judge Ryland, the parties met at the courthouse and were addressed by him in an impressive and forcible manner, relative to the importance and urgent necessity of bringing their difficulties to an honorable ad-

justment. He portrayed to them in lively colors the destructive and inevitable consequences which would result from an obstinate refusal to bring this disagreeable and truly deplorable state of things to an amicable end. He informed the committees of the respective parties that it was not his province, as a high judicial officer to dictate to them the terms upon which they should settle this subject; nevertheless, as a man who felt deeply interested for his country and its laws, and the happiness and well-being of his fellow men, he advised them to ponder well what they were about to do; and after enjoining upon them the necessity of regarding the laws of the land, he addressed the Mormons, warning them against the danger of suffering themselves to be led by pretenders to the high prerogatives of the prophets of God, to certain destruction. With all the candor of a man who felt the importance of the crisis, he informed them of the real state of feeling that now pervades the greater part of the upper country; he supposed that the Mormons might cross the river and defeat the citizens of Jackson in battle—that it would only be the means of involving them in greater difficulties—that hundreds would rush from the adjoining counties to revenge the blood of their neighbors, and that they must be expelled in turn—that the arm of the civil law could do nothing amid the din of arms and the rage of war—and he hoped they would reflect seriously, before our rich soil should be deluged with the blood of our countrymen.

"A meeting was then organized by the citizens of Clay County for the purpose of appointing a committee to act as mediators, and lend every possible aid to effect a compromise, but without effecting anything; the people became so much excited, that it was thought most prudent to adjourn.

"We are truly sorry to see such a state of things; yet it is a lamentable fact, that this matter is about to involve the whole upper country in civil war and bloodshed. We can not (if a compromise is not agreed before Saturday next) tell how long it will be before we shall have the painful task of recording the awful realities of an exterminating war. The crisis has arrived, that it behooves every well-wisher of his country to act with prudence and self-possession, and to use every exertion to allay the impending storm.

"That our readers may know the result of the above committees, as well as the nature of the propositions made by the citizens of Jackson County, we give the whole of their proceedings in to-day's paper.

"We have very little idea that the Mormons will accede to the propositions made by the citizens. We are told that such a hope is hardly entertained by any of the Jackson committee; and we have no doubt but the citizens of Jackson are determined to dispute every inch of ground. The chairman of the committee declared in the courthouse, in the presence of five or eight hundred persons, appealing to high heaven for the truth of his assertion, that they would dispute every inch of ground, burn every blade of grass, and suffer their bones to bleach on their hills, rather than the Mormons should return to Jackson County."

(To be continued.)

## HISTORY OF DECATUR COUNTY, IOWA, AND ITS

### • PEOPLE

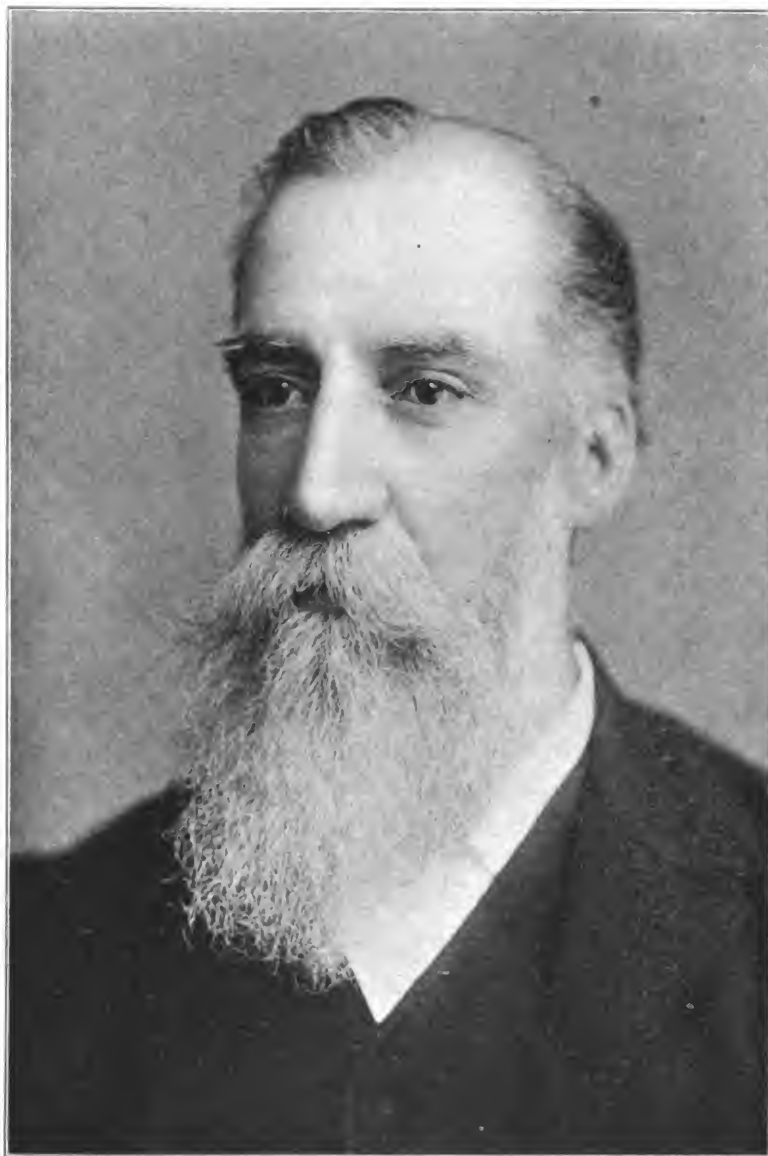
BY THE EDITOR

Recently a two volume work has been issued from the press under the above title, by the S. J. Clark Company, of Chicago.

So often has the church been misrepresented by the works of this kind, by accepting statements of unauthorized persons, that when one appears that manifests a disposition to be absolutely fair we feel disposed to mention it and recommend its reading to our friends. The above work gives members of the church as much notice as their importance in the settlement of Decatur County demands.

The following articles written by members of the church appear: "Hamilton Township before the war," by Duncan Campbell; "Graceland College," by Inez Smith; "The founding of Lamoni and the work of the Order of Enoch," by Asa S. Cochran; "The beginning of the Latter Day Saint Church," by Heman C. Smith; "Early settlement of Garden Grove," by Heman C. Smith; "The Decatur County Historical Society," by Frederick M. Smith (erroneously credited to Heman C. Smith); "Biography of Joseph Smith," by Mary Audentia Anderson; "Biography of Alexander H. Smith," by Vida E. Smith; "Biography of Heman C. Smith," by Heman H. Smith.

The work also contains fair biographies of the following persons of the Latter Day Saint faith: Albert L. Ackerley, Daniel Anderson, Oscar Anderson, William Anderson, Walter G. Badham, Elijah Banta, Charles H. Barrows, Charles E. Blair, Frederick B. Blair, George W. Blair, William W. Blair, George V. Brown, Samuel A. Burgess, Charles F. Church, David Dancer, Guy E. Davis, George H. Derry, Charles W. Dillon, S. A. Edwards, Charles France, William A. France,



LATE PRESIDENT JOSEPH SMITH.

William A. Grenawalt, Jeremiah A. Gunsolley, Latta H. Hagen, Ransom J. Harmon, Leonard G. Holloway, William A. Hopkins, John L. Latta, Willard G. Lovell, James McDiffitt, Andrew A. McWilliams, James H. Martin, James W. Mather, William J. Mather, Ole H. Midgorden, Delos F. Nicholson, Warren W. Pitkin, Oscar M. Rew, Samuel Shakespeare, John Smith, Henry A. Stebbins, John Stolberg, Charles Thorp, Martin M. Turpen, Marietta Walker, and Samuel F. Walker.

Among the many illustrations, Lamoni has the following: Graceland College, Latter Day Saints' Church, Saints' Home for the Aged, Liberty Home for the Aged, Children's Home, High School building, West Side School, the original Herald Office building, Herald Office with 1892 addition, the new Herald Office building, the Herald Office building burning, the Coliseum, and two street scenes.

There are portraits of President Joseph Smith, Patriarch Alexander H. Smith, David Dancer, Heman C. Smith, William A. Hopkins, and a family group of George V. Brown.

In these several articles a very good idea of church history ested in the general history as well as the local development of Lamoni.

The illustrations used in this notice are from this history.

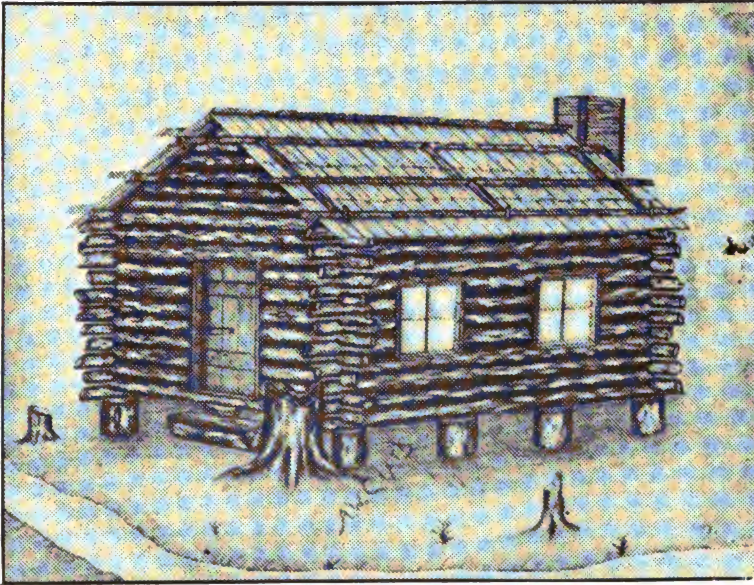
There has also been a one volume history of Shelby County, Iowa, recently issued by B. F. Bowen and Company, of Indianapolis, Indiana, which gives an impartial account of the activities of the church in that county.

There are biographies of several whom we recognize as Latter Day Saints. There are Hezekiah N. Baughman, Nathaniel Booth, and his two sons, Charles D. and David J., George R. Chatburn, Lehi Clothier, and Thomas N. Franklin. Several others receive honorable mention among pioneers, of-fice holders, etc., especially in Grove Township, where the early settlement of Gallands Grove was situated.



ALEXANDER H. SMITH.

William Vanausdall, the first president of Gallands Grove Branch of the church, was also the first county judge of Shelby County.



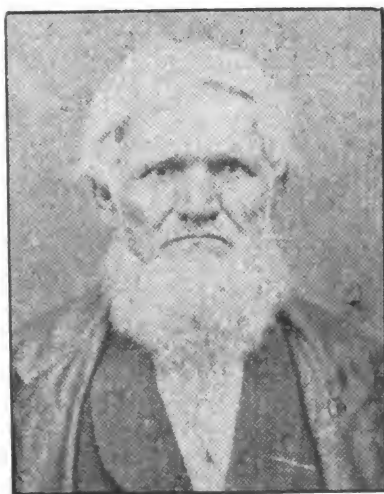
FIRST CHURCH OF SHELBY COUNTY.

The Latter Day Saints built the first church of Shelby County, a very primitive structure, a cut of which accompanies this notice. Other pictures are the old pioneer preachers, John A. McIntosh and Thomas Dobson.

In these works and others the Historical Department is getting before the public to better advantage than at any time in the history of the church. The General Historian has been elected to membership in several national and local societies where his influence is felt in getting errors of history corrected and in having church history better understood. Among



THOMAS DOBSON.



JOHN A. McINTOSH.

these are The National Historical Society; The National Church Historical Society; The National Geographical Society; The National Jeffersonian Society; The Mississippi Valley Historical Association; The State Historical Society of Iowa; The Nebraska State Historical Society; The Nebraska Memorial



HERALD PUBLISHING HOUSE, LAMONI, IOWA.

Pioneer's Association; The Topsfield (Massachusetts) Historical Society; and the Decatur County (Iowa) Historical Society. In some of these societies his wife has also been elected to membership, thus enabling her to render valuable assistance in this work.

## CURRENT EVENTS

PREPARED BY E. REBECCA WELD

February 18, 1915. The Iowa House agrees to the Senate measure repealing the mulct law and reestablishing prohibition, to take effect January 1, 1916.

February 18, 1915. Frank James, the famous outlaw, dies at age seventy-three.

February 20, 1915. The Montana Senate accepts the House state wide prohibition bill, submitting the question to a referendum vote.

February 22, 1915. President Wilson sends to the Senate the nomination for the new Federal Trade Commission,—Joseph E. Davies, of Wisconsin; William J. Harris, of Georgia, William H. Parry, of Washington; George Rublee, of New Hampshire, and Edward N. Hurley, of Illinois.

February 22, 1915. Rear Admiral Alfred Adamson, United States Navy, retired, dies at the age of seventy-eight.

February 23, 1915. Theodore M. Davis, the noted American Egyptologist dies at the age of seventy-eight.

February 25, 1915. The Idaho Senate passes the state wide prohibition bill which had previously been adopted in the House.

February 25, 1915. Doctor Charles Edwin Bessey, of Nebraska University, an authority on botany and horticulture, dies at the age of sixty-nine.

March 2, 1915. Governor Alexander signs the Idaho state wide prohibition bill, effective January 1, 1916.

March 3, 1915. The South Dakota House adopts the Senate's resolution submitting a state wide prohibition amendment to the voters.

March 4, 1915. The Senate confirms the President's nominations for the promotion of army and navy officers associated

with the building of Panama Canal;—Colonel Goethals (chairman of the Commission) and Brigadier General Gorgas (in charge of sanitation) become major generals.

March 4, 1915. Indiana Legislature adopts a primary measure, giving voters an opportunity to express preference for all state candidates, including President of the United States and United States Senator.

March 6, 1915. Governor Clarke, of Iowa, signs the proposed woman suffrage and constitutional-prohibition amendments, the latter requiring a second passage through the legislature.

March 6, 1915. Thomas R. Bard, former United States Senator from California, dies at the age of seventy-four.

March 8, 1915. William H. Seaman, judge of the United States Circuit Court of Appeals, dies at seventy-two years of age.

March 13, 1915. Colonel W. H. Crook, an executive officer at the White House under twelve presidents, dies, seventy-six years of age.

March 14, 1915. Lincoln Beachy, the aviator, is killed when his monoplane collapses during a spectacular flight at the San Francisco Exposition.

March 16, 1915. The battleship *Pennsylvania* is launched at Newport News, Virginia. She will carry twelve fourteen-inch guns.

April 21, 1915. Doctor Edward Kidder Graham is inaugurated president of the University of North Carolina.

April 26, 1915. The German converted cruiser *Kronprinz Wilhelm* interns at Newport News, Virginia.

April 26, 1915. Announcement is made at the Navy Department that the battleship *California*, under construction at the New York Navy Yard, will be propelled by electricity, the first in the world.

May 2, 1915. Joseph Johnston Hardy, for many years pro-

fessor of mathematics at Lafayette College, dies at the age of seventy-one years.

May 3, 1915. The Venezuela Congress elects as president of the republic, Juan Vicente Gomes, a former president.

May 4, 1915. In presenting the budget to the House of Commons, Chancellor Lloyd George states that eight months of war has cost Great Britain, \$1,535,000,000.

May 7, 1915. Records indicate that since the "war zone" decree became effective, on February 18, German submarines and mines have sunk seventy-one merchant ships of belligerent nationality and twenty neutral vessels.

May 8, 1915. Ensign Melvin L. Stolz, a United States naval aviator, falls from his machine during a flight at Pensacola and is killed.

May 11, 1915. Cornelius A. Butterworth of the Quorum of Twelve sails from San Francisco for Australia.

May 11, 1915. Professor Karl Lamprecht, the noted German historian, dies at the age of fifty-nine.

May 11, 1915. Reverend F. M. L. Dumont, president of Saint Austin's College, Catholic University, dies at age of seventy-seven.

May 13, 1915. The United States protests to Germany against the submarine policy culminating in the sinking of the *Lusitania* with many American passengers aboard; the note states that the United States expects Germany to disavow such acts and take steps to prevent their recurrence, and declares that the United States will not be expected to omit any word or act necessary to maintain the rights of its citizens.

May 13, 1915. Premier Salandra offers his resignation and those of his entire cabinet to the King of Italy, because of lack of support in its international policy.

May 20, 1915. Doctor Frank J. Goodnow is inaugurated president of Johns Hopkins University.

May 21, 1915. The Italian Senate ratifies, by vote of 262 to 2,

the action of the Chamber of Deputies in conferring upon the cabinet full power to make war.

May 22, 1915. King Victor Immanuel, of Italy, sanctions the law conferring extraordinary powers upon the cabinet, and issues a decree ordering full mobilization of the army and navy.

May 23, 1915. Italy declares war on Austria, Premier Burian, of Austria-Hungary, resigns, to be succeeded by the Hungarian Premier, Count Tisza.

May 24, 1915. Germany declares war on Italy. Hostilities commence along the Adriatic, and Venice suffers from air bombs.

May 25, 1915. Emlin McClain, former chief justice of the Iowa Supreme Court, dies at the age of sixty-four years.

May 26, 1915. The American steamship *Nebraska*, under charter to the White Star Company, homeward bound and flying the American flag, is blown up off the Irish coast.

May 26, 1915. Thomas Jefferson Brown, chief justice of the Texas Supreme Court, dies at the age of seventy-six.

May 28, 1915. The President issues an appeal to the American people to assist in the relief of non-combatant Mexicans, under the direction of the American Red Cross Society.

May 28, 1915. Germany replies to the American note regarding submarine warfare against merchant ships; the reply seeks to establish a common basis of fact regarding the status of *Lusitania*, and reserves final statement of the German position until an answer is received.

May 29, 1915. John Griffith McCullough, former governor of Vermont, dies, aged seventy-nine years.

May 29, 1915. John E. Humphries, judge of the Superior Court of Washington, dies, aged sixty-three years.

May 30, 1915. Germany makes public her answer to President Wilson's note anent the *Falaba*, *Lusitania*, *Gulflight*, and *Cushing* offenses.

May 31, 1915. Germany officially acknowledges that the American steamer *Gulflight* was sunk (on May 1) by a German submarine whose commander did not see the American flag until the order to fire had been given.

June 1, 1915. Seventy-five Ute Indians leave the Uinta Reservation in Utah and invade Rio Blanco County, Colorado, where they claim lands given to them by old federal treaties are being withheld.

June 2, 1915. After a friendly conference with President Wilson, the German Ambassador, Count von Bernstorff, sends a special appeal to his government, endeavoring to avoid an unnecessary break between the two countries.

June 2, 1915. The President publishes an announcement on the Mexican situation, pointing to the necessity of this country's saving Mexico from itself.

June 8, 1915. The American Secretary of State, William J. Bryan, resigns his office rather than join in sending to Germany the second note of protest, prepared by President Wilson relating to submarine attacks without warning on merchant ships of American ownership or carrying American passengers.

June 9, 1915. The United States replies to Germany's note of May 28, maintaining that the sinking of passenger ships by German submarines without warning, violates principles of humanity and of law; it takes for assurances that measures will be adopted to safeguard American lives and American ships.

June 9, 1915. The President designates Robert Lansing (counselor of the State Department) to perform the duties of Secretary of State.

June 17, 1915. Mount Lassen, in California, is again in eruption.

June 19, 1915. The superdreadnaught *Arizona* is launched at the New York Navy Yard.

June 19, 1915. Rear Admiral Benjamin F. Isherwood,

United States Navy, retired, a veteran of the Mexican and Civil Wars, dies, aged ninety-three years.

June 20, 1915. Governor Slaton, of Georgia, commutes the sentence of Leo Frank from death to life imprisonment, and is forced to take means of protecting himself from the violence of Georgia mobs.

June 20, 1915. William H. Rand, head of a great map publishing house, dies at the age of eighty-seven years.

June 21, 1915. Paul M. Hanson, of the Quorum of Twelve, and wife sail from San Francisco for Australia.

June 22, 1915. Several earthquakes in California near the Mexican border, cause \$1,000,000 damage and several deaths. The 250,000-acre irrigation system of the Imperial Valley is endangered.

June 23, 1915. The President appoints Robert Lansing to the office of Secretary of State.

June 23, 1915. Mrs. Ellen Hardin Walworth, one of the founders of the Daughters of the American Revolution dies, aged eighty-two years.

June 24, 1915. Robert Lansing accepts the office of Secretary of State.

June 27, 1915. Generals Huerta and Orozco are arrested by federal authorities at El Paso, Texas, on the suspicion that they are instigating a fresh rebellion in Mexico.

June 28, 1915. Secretary of State Lansing sends a note to Berlin rejecting Germany's proposed prize court proceedings in the *Frye* case, and contradicting Germany's interpretation of the treaty of 1828.

June 28, 1915. John Clinton Gray, former judge of the New York Court of Appeals, dies at the age of seventy-one years.

June 29, 1915. Jeremiah O'Donovan Rossa, the Irish patriot and last of the leaders in the Fenian movement, dies at the age of eighty-four.

July 1, 1915. Washington reports a trade balance in favor

of this country, at the ending of this fiscal year, of over \$1,000,000,000, breaking all records in the history of this country, and nearly \$400,000,000 more than the previous record. The treasury report, however, shows a deficit for the fiscal year of \$90,000,000, in the cash balance.

July 2, 1915. General Porfirio Diaz, former President of Mexico, dies in Paris; aged eighty-four years.

July 2, 1915. An explosion occurs in the east reception room of the Senate wing of the Capitol, apparently the result of a bomb. No one is injured and no damage is done outside of the room itself.

July 3, 1915. J. Pierpont Morgan is shot by "Frank Holt," a former Cornell professor of German, who subsequently confesses to the attempt to blow up the Capitol. He is suspected of being the Harvard professor, Erich Muentzer, who disappeared in 1906.

July 5, 1915. A basement room in the New York police headquarters is wrecked by the explosion of a bomb.

July 6, 1915. Frank Holt, the German sympathizer who placed a bomb in the Capitol at Washington and shot J. P. Morgan, commits suicide in his cell.

July 7, 1915. A tornado rages through southwestern Ohio, Indiana, and Kentucky, causing much loss of life and property damage in the Ohio Valley.

July 7, 1915. A wind and rainstorm sweeping across Missouri, Illinois, Ohio, and Indiana causes much damage to property and the loss of thirty-seven lives.

July 8, 1915. The entire German forces in German southwestern Africa surrender unconditionally to General Botha, premier of the Union of South Africa.

July 9, 1915. A reply from Germany to President Wilson's note is received. It suggests means by which American citizens may avoid danger from German torpedoes, but refuses to abandon the present submarine warfare.

July 10, 1915. General Pablo Gonzales, leader of the Carranza forces, occupies Mexico City after two days' desultory fighting.

July 12, 1915. At the request of Secretary of the Navy Daniels, Thomas A. Edison consents to head the new civilian advisory board to develop improved means for conducting war on land and sea.

July 13, 1915. Food is rushed to Mexico City to relieve the starving, and the water supply of the city is secured by the Carranzistas. General Carranza issues strict orders against looting and disorder of all kinds and busies himself in the reorganization of the financial and commercial interests.

July 14, 1915. The State Department directs Ambassador Page to represent to the British Government the unfair treatment in the matter of detention of meat products, of which the packers in this country feel they are the victims.

July 14, 1915. Harry K. Thaw, the young millionaire who killed Stanford White, the architect, is adjudged sane by a jury in New York, ending a nine years controversy in the courts.

July 16, 1915. Floods in Ohio cause heavy damage to several towns and threaten the ruin of many crops.

July 16, 1915. The Panama Canal is used for the first time by United States battleships, the *Missouri*, *Ohio*, and *Wisconsin* passing through on their way to the exposition at San Francisco.

July 16, 1915. Mrs. Ellen G. White, one of the founders of the Seventh-day Adventists, dies at the age of eighty-eight years.

July 18, 1915. Leo Frank, serving sentence for the murder of Mary Phagan, is attacked by a fellow convict in the Georgia state prison and dangerously wounded.

July 18, 1915. Brigadier General Palmer Gaylord Wood,

United States Army, retired, dies at seventy-two years of age.

July 23, 1915. A note is forwarded to Germany in which dissatisfaction with Germany's latest reply is expressed and Germany is informed that further attacks on American lives and shipping will be considered "deliberately unfriendly."

July 24, 1915. By the overturning of the excursion steamer *Eastland* in the Chicago River, over 1,200 employees of the Western Electric Company, their families and friends, perish.

July 27, 1915. Revolutionists in Haiti, under the leadership of Doctor Rosaloo Bobo, storm the presidential residence, drive the president into refuge, and kill the governor of Port-au-Prince. In retaliation, the Government executes summarily one hundred and sixty political prisoners of the rebel faction.

#### CONFERENCES

February 20, 1915. The Pittsburgh conference meets at Fayette City, Pennsylvania.

March 13, 1915. Saint Louis conference met at Saint Louis, Missouri.

March 13, 1915. The Independence Stake conference met at Independence, Missouri.

April 2, 1915. Queensland, Australia, holds its first reunion.

April 2, 1915. The twenty-first General Convention of Zion's Religio-Literary Society convened at Lamoni, Iowa, under very favorable circumstances.

April 3, 1915. The Victoria, Australia, district conference convenes at Geelong; District President C. Edward Miller in charge.

April 3, 1915. The twenty-fourth General Convention of the General Sunday School Association convened at Lamoni, Iowa, with General Superintendent Gomer R. Wells and assistant, David J. Krah, presiding.

April 6, 1915. The sixty-second General Conference of the

May 12, 1915. The Southern Michigan and Northern Indiana district conference meets with the Clear Lake Branch. James F. Curtis President, assisted by district presidency.

May 15, 1915. The Southern Indiana conference meets at Indianapolis with Robert C. Russell, Frederick A. Rowe and James W. Metcalf in charge.

May 22, 1915. Western Maine conference convenes at Stonington.

May 22, 1915. Florida district conference meets with the Cold Water Branch, near Botts, Florida. Clarence J. Clark president, Emmet N. McCall secretary.

June 5, 1915. Northeastern Illinois district conference meets with the Mission Branch, with James F. Curtis and Jasper O. Dutton presiding, Frederick E. Bone secretary.

June 5, 1915. Kewanee district conference meets at Buffalo Prairie, Illinois, with Oral E. Sade and Charles L. Holmes presiding.

June 5, 1915. Southeastern Illinois conference convenes with the Brush Creek Branch, with District President Reuben H. Henson, Samuel D. Goosetree and Elisha W. Sutton presiding.

June 9, 1915. Minnesota conference convenes at Clitherall.

June 12, 1915. The Des Moines conference meets at Perry, Iowa, in charge of district presidency and James A. Gillen.

June 12, 1915. Spring River district conference convenes at Webb City, Missouri, with Frank M. Sheehy, vice president of district, William H. Smart and Bishop Ellis Short in charge.

June 19, 1915. Eastern Montana conference convenes at Andes.

June 19, 1915. Eastern Iowa conference meets at Davenport, Iowa.

June 19, 1915. Southern Wisconsin meets with the Flora Mountain Branch, near Lancaster.

June 19, 1915. The Fremont conference convenes at Tabor, Iowa.

June 26, 1915. Spokane conference convenes at Spokane. Vice president Jott A. Bronson and Peter Anderson in chair.

June 26, 1915. Mobile conference meets at Escatawpa, Mississippi.

June 26, 1915. The Clinton Missouri District meets in conference at Coal Hill, Missouri, with Washington S. Macrae, Floyd C. Keck and Richard T. Walters presiding.

July 9, 1915. The Saskatchewan conference convenes at Artland.

July 9, 1915. The Southwestern Oregon conference convenes at Myrtle Point, Oregon.

July 9, 1915. The Southwestern Oregon reunion convenes at Myrtle Point, Oregon, with John W. Rushton and Thomas W. Chatburn and the district presidency presiding.

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#### WORK

Like coral insects multitudinous  
The minutes are whereof our life is made.  
They build it up as in the deep's blue shade  
It grows, it comes to light, and then, and thus  
For both there is an end. The populous  
Sea-blossoms close, our minutes that have paid  
Life's debt of work are spent; the work is laid  
Before our feet that shall come after us.  
We may not stay to watch if it will speed,  
The bard if on some lute's string his song  
Live sweetly yet; the hero of his star  
Doth shine. Work is its own best earthly-meed,  
Else have we none more than the sea-born throng.  
Who wrought those marvelous isles that bloom afar.  
—Jean Ingelow.

## NECROLOGY

ELDER FLOYD C. KECK was born at Aurora, Illinois, October 13, 1855, and died at his home, 1029 Ash Street, Nevada, Missouri, Wednesday, July 14, 1915.

He was baptized in Vernon County, Missouri, May 22, 1887, by Emsley Curtis, confirmed by Emsley Curtis and Samuel Crum; ordained an elder in Vernon County, Missouri, February 17, 1889, by Isaac N. White and Alfred White. While occupying in the office of elder he was a local laborer of diligence and zeal. At the April conference of 1894 he was selected to occupy as a seventy and chosen a member of the Second Quorum. Not being present, his ordination was deferred, but took place at Eldorado Springs, Missouri, October 8, 1894, under the hands of Joseph Luff, Isaac N. White and Thomas W. Chatburn.

At the April conference of 1894 he was appointed a mission to southwestern Missouri, and entered immediately into missionary work with commendable earnestness. Since this he has been constantly in the field. His field was southwestern Missouri and Spring River District until 1906, when he was assigned to southern Kansas. In 1907 he was changed to Far West District; in 1908 to northern Missouri. In 1909 he was returned to his old field in southwestern Missouri. In 1910 again to southern Kansas, where he remained two years, and in 1912 his mission was western Oklahoma. In 1913 he went back to his original field in Spring River District, and the following year to Clinton, Missouri, his home district, where he was again assigned last annual conference, but his health was poor at the time, and hence was hindered from laboring with his usual constancy.

He was a man of strong faith, warm-hearted, zealous, generous and faithful to the last. In each of the fields in which he

occupied he made many friends and no enemies. He was ever clean in morals, honest in purpose, and faithful in service.

He was married October 31, 1876, to Mrs. Emma Shade. Four children were the fruits of this union; two sons, L. A., of Saint Joseph, Missouri, and E. W., of Aurora, Illinois; two daughters, Mrs. John Noyes, of Nevada, and Iva, who died in 1909.

The funeral was from the Latter Day Saint church in Nevada, the sermon by Elder Washington S. Macrae. His faithful wife and three children mentioned above survive him.

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#### AFTERTHOUGHT

Man dwells apart, though not alone,  
He walks among his peers unread;  
The best of thoughts which he hath known  
For lack of listeners are not said.

Yet dreaming on earth's clustered isles,  
He saith, "They dwell not 'lone like men."  
Forgetful that their sunflecked smiles  
Flash far beyond each other's ken.

He looks on God's eternal suns  
That sprinkle the celestial blue,  
And saith, "Ah! happy shining ones,  
I would that men were grouped like you!"

Yet this is sure: the loveliest star  
That clustered with its peers we see,  
Only because from us so far  
Doth near its fellows seem to be.

—Jean Ingelow.

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VOLUME EIGHT

NUMBER FOUR

# Journal of History

OCTOBER, 1915



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Lamoni, Iowa

## LOCAL HISTORIANS

The following are the names and addresses of brethren and sisters appointed by the Historian as local historians.

We solicit those having matters of interest to place them in the hands of these historians for transmission to this office.

We also authorize these historians to act as agents for the *JOURNAL OF HISTORY* and request them to make special effort to increase the circulation and otherwise to arouse an interest in the *JOURNAL*.

<i>Name of District.</i>	<i>Name of Historian and Address.</i>
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Central Oklahoma.....	Hubert Case, Kingfisher, Oklahoma.
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Gallands Grove.....	Charles J. Hunt, Deloit, Iowa.
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Montana.....	
Nauvoo.....	Herbert S. Salisbury, Farvia, Illinois.

(Continued on third page of cover.)

# LOCAL HISTORIANS

(Continued from second page of cover.)

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Northeastern Illinois.....	
Northeastern Kansas.....	Frank G. Hedrick, Pannong, Kansas.
Northeastern Texas and Choctaw.....	
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Northern Nebraska.....	
Northern Wisconsin.....	Julia N. Dutton, Milton Junction, Wisconsin.
Northwestern Kansas.....	
Nova Scotia.....	Lida Graham Johnson, Williamsdale, Nova Scotia.
Ohio.....	
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Pottawattamie.....	J. Charles Jensen, 102 Broadway, Cornell Bluffs, Iowa.
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Southern Wisconsin.....	Julia N. Dutton, Milton Junction, Wisconsin.
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Western Nebraska and the Black Hills.....	
Western Oklahoma.....	Robert Cass, Kingfisher, Oklahoma.
West Virginia.....	
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HERMAN C. SMITH, HISTORIAN









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